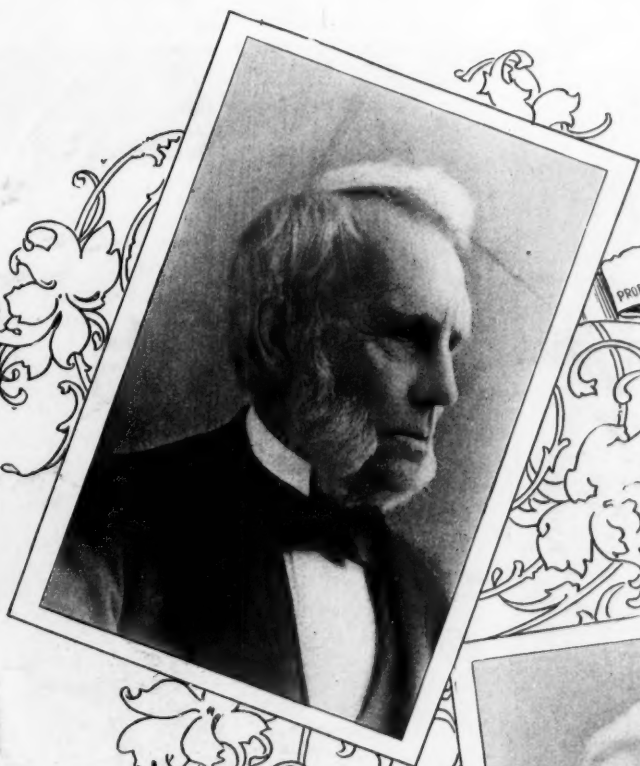


Volume LXXX

Number 46

# THE CONGREGATIONALIST

Boston Thursday 14 November 1895



SAMUEL HARRIS D.D. LL.D.  
PROFESSOR OF SYSTEMATIC THEOLOGY, YALE UNIVERSITY.



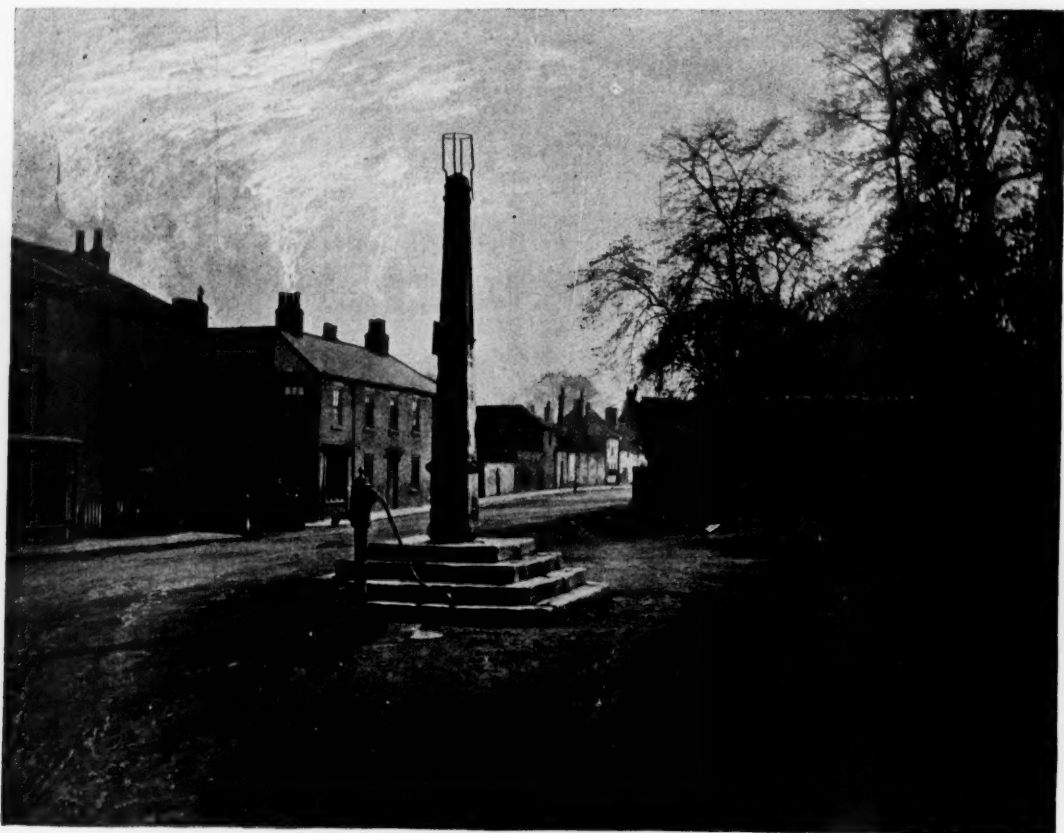
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# THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 14 November 1895

Number 46

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THE lively discussion in the Boston Ministers' Meeting last week on the proposition that a pastors' fund toward paying the debt of the American Board be established revealed a gratifying unanimity of opinion, as well as a readiness on the part of those present to put their hands into their own pockets. Whether or not every pastor can follow out the suggestion made in our issue of Oct. 31 of a personal gift of fifty dollars, an immediate and tangible expression of a determination to do something will have a very beneficial effect. If the suggestion by a speaker at the Ministers' Meeting of a gift of two dollars from each Congregational minister in the country were carried out, the debt of the Board would be reduced by over \$10,000. Whatever form this movement shall definitely assume, we shall be glad to chronicle from week to week the response of pastors to it. In the meantime we would remind them that several ministers whose names appear on page 751 have already pledged fifty dollars apiece, the understanding being that the amount can be paid in installments during the next twelve months.

Courageous President Penrose of Whitman College spent several days in and about Boston last week, interesting a number of individuals in his thrilling story of the services of Marcus Whitman to the country. If he invariably joins with this recital an appeal for gifts that shall enable the institution to receive, on Jan. 1, Dr. Pearson's \$150,000 conditionally promised, who can wonder when it is remembered that the institution to which attention is especially called is just now very prominent in the mind of the Chicago philanthropist, who waits anxiously to see what Congregationalists are going to do, and may, perhaps, gauge future gifts to our denominational institutions by the response made to this particular appeal. President Penrose, whose boundless enthusiasm is as daring as it is beautiful, hopes that the next Congress will pass a bill ceding to Whitman the 650 acres of Government property in Walla Walla soon to be abandoned by the military post which is to be transferred to Spokane.

There may be a question in some minds as to whether the New Testament commands the same observance of the Lord's Day which the Old Testament commanded of the Sabbath. But there can hardly be a question as to the high value of the weekly recurring day of rest and worship which from the beginning of this country has been re-established here as the Lord's Day. Without its observance as a day for the conscience and for worship it cannot be protected as a day of physical rest. To lose it would be to lose a precious boon not only to the working man, but to every class. It would be to give up one of the strongest safeguards of free government and one of the essential institutions for the education of the common people, for no other oppor-

tunity for thinking is afforded to the multitude like that of a Sunday guarded from the encroachments of labor, with churches which invite men to worship and to consider the great moral and religious problems connected with their lives. Even were it granted, then, that the American Sabbath, as it is called, is not enjoined by the New Testament, its unquestioned value calls on all good citizens to preserve it by example and by enlightening others as to its necessity. An institution excellent in itself and sacred in its use does not require to be sustained by direct Scripture injunction. Experience supplements the Bible in guiding us to right living.

While popular feeling is strong that many men grow rich suddenly by disregarding their duty to their neighbors, there is a satisfaction in every evidence that some rich men are continually recognizing their obligations to the people. Mr. Carnegie, who three years ago gave a million dollars to erect a free library in Pittsburg, on the occasion of its dedication last week gave another million for its endowment, to purchase works of art. Mr. Rockefeller also last week added another million to his previous gifts of four and a half millions to Chicago University, and promises two millions more on condition that the amount be duplicated by other givers. Mr. Rockefeller thus becomes, with one exception, the largest giver in this country to any educational institution, and offers to Chicago University an unrivaled opportunity to make new advances in popular education. We have little apprehension, either, that the personal opinions of the donor, or his methods of making money, with some of which we have no sympathy, will hamper the instruction given in that institution on economic subjects. A university bound in any such way would soon lack the support which is even more important than money, while educators seeking to subserve the aims of rich men to become richer at the expense of public morals would subvert the American idea of education and would not long be tolerated.

Victories for righteousness are not won without hard fighting, and there are times when the forces of evil seem too strong to be overcome. But victories are won. The holy doggedness, as Dr. Parkhurst calls the persistence in standing for good morals which will not acknowledge defeat, is never in vain. Bull fights and prize fights are driven out of the country, though but recently the newspapers reeked with bloody records of goring and bruising brutes. It has seemed as though managers of lotteries would continue to bribe or outwit the shrewdness of lawmakers, but the attorney of the postal service says that the law passed last March has closed the mails against them, and has so far weakened the power of the express companies to aid them that "it may be confidently asserted that the death-knell of the avowed lotteries in



this country has been sounded, and their business much crippled if not ruined." Three years ago race-track gamblers held New Jersey in their grip, but now both political parties claim credit for having suppressed them. Tammany Hall three years ago possessed New York and aspired to rule the nation. Though it has rallied from the heavy blows which last year laid it prostrate, other blows are ready to fall on it. The force of righteous public sentiment is in them and it will not fail. Let us take heart of hope. Those who fight steadily for truth fight on the winning side.

### THE CENTRALIZING VERSUS THE COLONIZING POLICY.

What attitude should the churches of our order take and maintain with regard to local church extension? Should the aim be to multiply organizations or to concentrate our Christian forces in a city at one or two strategic points? Is a community best cared for by one or two strong, well equipped churches or by a larger number placed at reasonable distances from one another? These are the crucial questions in the consideration of any scheme that looks toward denominational advancement within a given territory.

It is evident at the start that no uniform policy has prevailed among Congregationalists of this country. In some cities of from twelve to twenty thousand inhabitants we have today from three to six churches, while in other places equally large we have only one. A similar variation appears in cities that number their population by the hundred thousand. Various causes contribute to this difference, prominent among which has been the differing dispositions of the oldest and most influential churches and pastors in these communities. A Dr. Stimson, for instance, believes so thoroughly in the colonizing policy that he almost seems to push out from the churches of which he has been the honored pastor part of the very strength of his congregations, in order that it may help establish a new center of worship in a needy region. A Dr. Gladden, realizing his responsibility as pastor of the church which has the precedence and the prestige in the city, constitutes himself a committee of church extension, and here and there in Columbus spring up small but thriving Congregational churches. A Dr. Ladd discerns his point of vantage on Euclid Avenue, Cleveland, and, from that as a center, oversees the planting of chapels and missions in the outskirts of the town, some of which in due time develop into creditable churches. On the other hand, no less a man than the loved and lamented William M. Taylor, inheriting, perhaps, the English idea of a cathedral church, stood in his day consistently and unflinchingly for the policy of centralization. His attitude, as well as that of his worthy predecessor, Dr. Thompson, explains in part the paucity of Congregational churches in the metropolis of the nation today.

The future of our denomination, whatever other branches of the Church of Christ may or may not do, is, to a great extent, bound up with the right settlement by a local church of its attitude toward the community in the midst of which it is set. It is certainly inconsistent for a large, historic, wealthy church to be doing its full share toward the advancing of denominational interests on the frontier, in the

Southland and in distant countries, while at the same time it is not doing its best to conserve Congregationalism within its own borders. It is not our business to tell any individual church what is the wisest course for it, but we do feel free to indicate certain principles which may govern action, and whose application will depend on the local atmosphere and circumstances.

There is great force, it must be admitted, in the argument for centralization. One strong church, it may truly be said, is often better than two weak ones. The financial consideration is an important one. When most of our churches find it difficult to meet their annual bills, why should we multiply plants? There is strength in numbers and a great, active, prosperous church centrally located can be a powerful factor in a community. It can furnish a place of worship whose symmetry and artistic decorations gratify the eye. It can maintain a grade of music that satisfies the ear. It can provide other accessories to assist the worshiping spirit. It can multiply pastoral helpers and lay hold of volunteer labor to an extent that will make the church widely influential in the city. Moreover, to make the argument complete, it is suggested that modern means of rapid transit make it comparatively easy for persons living at a distance to identify themselves with the church.

This is a strong argument, indeed, and no scheme of church extension can prosper which ignores it, and which does not have room in its program for the consolidation of weak and rival organizations. We shall never get church unity between the denominations until churches of the same order cease to compete for the same field and the same constituency. But strong as is the argument for concentration, there are cases where it does not hold. Otherwise we should never get any new churches. It does not apply to a community filling up rapidly with a population whose natural affiliations are Congregational, where beautiful homes are going up by the score with no church spire in sight, where the same remarkable growth is likely to continue for a number of years and especially when the population in the vicinity of the church already established is likely also to be constantly increasing.

The normal thing for a family is to attend church within walking distance of its own home. There will always be, it is true, men and women who will travel ten or fifteen miles each Sunday to hear their favorite preacher. There will always be, also, persons whose attachment to the downtown church of their early love will be strong enough to bring them from their suburban homes in storm and sunshine in order to serve the church in which they are so sorely needed. We have had in Boston some notable and noble instances of this kind of consecration. But we are speaking of the natural, not the exceptional, tendency of Christians of today. The godly deacon in the country used to think nothing of harnessing the old horse and taking his family four miles across the hills to church, in summer's heat and in winter's cold. His tribe has not wholly disappeared in city or country, but we must admit that the second and third generation of urban Christians is not built on precisely that pattern. Not all of them will go to church when it involves a half hour's journey. Fewer still will take the trouble to convey their

children to and from Sunday school. If this be measurably true of professing Christians, can we expect non-Christian and indifferent families to put themselves to great pains in order regularly to attend the house of God? Yet the suburbs of our cities are constantly being recruited with just this class of people, who are as proper subjects for wise missionary enterprise as any far away from us to whom we send our representatives.

Another determining consideration is whether the church or churches now ministering to a given community are developing the full strength and capacity of their respective memberships. One of the best arguments for multiplying churches is that unused powers are thereby brought into service. The tendency of a large and prosperous church is for the management and the activities to drift into the hands of a comparatively few. A new comer gets the impression that he is not needed in either the material or the spiritual work of the church. Others are rendering such faithful service in the prayer meeting, the Sunday school and on committees that the help he might render seems to him somewhat superfluous. But if the responsibility of a new enterprise should in part be thrown upon him, he would find scope for his energies and his own Christian life would develop correspondingly. We can point to laymen whose whole lives have been changed and broadened by being impressed at a particular time into the service of new and difficult enterprises. On the other hand, in all our very large churches are scores of persons who are altogether inconsequential factors in the life of the church. Members do not even know each other by sight, and it is impossible for one man adequately to shepherd the flock.

Such considerations as these must be faced by any church reflecting upon the new phase of its duty to its community, brought about by rapidly shifting modern conditions. The early churches did not wait until they were assured that all their own bills would be met at the end of the year before pushing out into the region about and beyond them. And a modern church can render no nobler service to its Lord than to take possession of new and promising territory in his name, even though at what appears to be a sacrifice of its own immediate interests. To start a church which shall be a center of life and light and power, which shall in due time become a generous supporter of good causes, which shall furnish an outlet for stored-up Christian energy—what more glorious work can be done for God and man today?

### THE NOVEMBER ELECTIONS.

The annual political climax passed quietly last week. Better methods of voting have done much within the last few years to reduce the nation's pulse to the normal at the close of political campaigns. One of the best indications of the growing stability of our country is increasing confidence in the honesty of elections.

The victory of the Republican party was expected, but its extent repeated the surprise of last year. It showed the thorough organization of that party, and also that the Democratic party had not rallied from its last defeat and had not confidence in its leaders. Yet it is as true now as it was a year ago that this is not merely a party vic-

tory. In some States, as in New York and Maryland, it is a revolt against unscrupulous bosses. In other States, as in Ohio and Kentucky, it is a protest against inequitable operations of the tariff and financial heresies. It is an evidence of independent thinking which augurs well for future self-government.

There are bosses still at the front as objectionable as those who have been overthrown. But their hold is weakened, and this election stands as an ominous sign that the time is near when great masses of men will refuse to be clay in the hands of professional manipulators and will find ways to escape from their power. Quay's hold on Pennsylvania is not more secure than Gorman's has been on Maryland, and Platt is not more potent in New York than Brice was in Ohio. Party affiliations in the future will not control personal convictions in the majority of voters.

The violent oscillations of the political pendulum are steady. Wild schemes, like the free coinage of silver and government distribution of property, have lost favor. The recovery of prosperity by honest and reasonable methods is becoming more acceptable, and therefore such recovery is evidently drawing nearer. For this return to sounder principles the country owes not a little to President Cleveland's steadfastness. He is shown by the elections in large measure to have lost the confidence of his party, but his party has lost the confidence of the people; and the men who have opposed him most bitterly, like Gorman and Hill, have been most emphatically repudiated by those whom they have claimed as their followers.

It will probably be a long time before the Democratic party will recover power. All indications point to the election of a Republican president next year, and a majority of both houses of Congress on the same side. Yet the Republican party has leaders as odious as any of those whom the popular vote has repudiated. With its opportunity it must assume great responsibilities, and it remains to be seen whether or not it will elect and follow wise men who regard the party as an instrument for promoting the welfare of the whole country. In that way only can it long retain the prestige it has regained.

The victory of Tammany in New York is the most disheartening feature of the elections. The discoveries of dishonesty, blackmail and crime which astonished the world last year are still fresh in mind. The men responsible for these things, who violated law with impunity, outrageously oppressed the poor and fostered the business of criminals, are still the leaders of Tammany. The voters of the chief city in the Union have declared their preference that these men should rule over them. There is no escape from that conclusion and no way of minimizing its significance, although the consolation remains that the reform administration elected last year will continue for two years longer. But men who have right on their side and who believe it is worth fighting for are not discouraged by defeat. They will learn wisdom by experience. They will go into the conflict with new determination. The best public sentiment of the country will sustain them and the metropolis of the nation will not be left in the hands of confessed and convicted criminals. Looking over the whole field, the political events of the last week give assurance of a

large and permanent advance toward good government.

#### THE GOSPEL UNIVERSAL.

The keynote of Dr. Gordon's sermon at the meeting of the American Board was that the gospel is suited to all nations. He said, "For all the world the new thing and the true thing and the thing forever needed is the Christian idea of God uttered through the whole sacrificial career of the Lord Jesus." But he declared that Christianity, absolutely incomparable with any other religion, has the power to assimilate truths of all religions. It not only takes into itself Hebrew thought and Greek philosophy, but it ought to estimate generously whatever is excellent in the feeling of the Japanese, the morality of the Chinese, the metaphysics of the Hindu. In a word, Christianity ought to be so presented to the nations as to transfigure in their eyes all that is worthy in their religious beliefs by revealing them in the supreme beauty and glory of Christ.

Our contemporary, *The Advance*, sees in this setting forth of the gospel for the nations "an astonishing unconsciousness of an insidious danger." It cannot tolerate any attempt to put gospel truths in pagan forms. But Paul, as we understand him, was as unconscious of this danger as Dr. Gordon. He found in Greek poetry a text from which to preach the gospel to Greeks. He complimented the Athenians on their religious spirit, and told them that they were worshipping already, without knowing it, the God whom he proclaimed to them. He fought no error more persistently than the attempts of Jewish Christians to Judaize Gentile converts in order to make them Christians. Though he was a Jew, and believed in Jehovah as the God of the Jews, he repudiated the effort to impose Jewish ideas, and even the law of Moses, on Christians of other nations. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."

It is no more wise to attempt to Americanize Oriental converts to Christianity than it was in Paul's time to Judaize them. Their literature, their morality, their religion have much in them of value to the world, and it is our business not to destroy these things, but to discover what is precious to mankind in Japan, China and other nations, and to infuse into it the spirit of Christ. Do we assume that God in his providence has wrought nothing good in all the history of these lands—that he has neglected them all in his absorbing interest in Christian Europe and the United States? Is there nothing in them worthy to be assimilated into Christianity? Is it not the mission of Christianity to take up into itself the wealth of thought, of devotion, of achievement in the Orient, and thus to show itself in greater splendor, as the gospel of redeeming grace, the supreme gift of God to all mankind?

No doubt a Chinese or a Japanese Christian, proud of his nation and of his inheritance, may be as fine a type of Christianity as an American Christian. His Christianity, clothed in Oriental colors, may be as pleasing to God as in our soberer Occidental garb. We have no right even to try to force the Oriental to try to think according to the processes of the American mind. It is quite as likely that the truth may be seen in points that glitter like stars in the

vaulted heaven as in links of thought that are welded together like a chain that holds a ship to its anchor in the deep. The ways in which Christ himself thought may reveal God even more clearly than the ways in which we have been trained to think.

Every missionary ought to rejoice in all that is good in the history of the people to whom he presents Christ as their Saviour and Lord. He ought to know their literature, their heroes, their great teachers, and to honor what in them is worthy of honor. The work of missions has taken on a grandeur in our time which it has not known since the early years of our era. It is now felt to be not less really a work of discovery than of giving tidings of the supreme revelation of God through the sacrifice of the Lord Jesus. Our mission to disciple all nations is understood to include the exploration of all lands, literatures, beliefs, customs and governments to find treasures, not to be destroyed, but glorified for our Lord. Our work is to brush away the dust and wipe away the stains, to melt away hate and prejudice and icy indifference by the love which counted no sacrifice too great to make new in Christ Jesus these who by their capacities and achievements have shown themselves worth redeeming even at the cost of the death of the Son of God on the cross.

#### SPECIAL PERILS OF THE LOVE OF MONEY.

The love of money is a universal temptation. It would seem as if the rich must be less exposed to it than the poor, but, in fact, the possession of ample means suggests so many uses of money that the desire to increase what property one has grows almost as fast as the property itself, and sometimes faster. People who are actually contented with the money which they have are comparatively few.

Few other temptations are more dangerous than that involved in the love of money. It draws away attention from spiritual things and fastens it upon material things. It magnifies the importance of the latter and causes us to form wrongly proportioned and largely false and misleading views of life. Almost insensibly we learn to estimate our fellowmen by what they seem to have rather than by what they are. We are tempted to deceive them by giving untrue impressions of our own financial condition.

Those who are successful in accumulation are in grave danger of an unholy and deadly pride and are apt to cherish a certain contempt for the less prosperous and, as this seldom can be wholly concealed, more or less bitterness of feeling results. Covetousness becomes dominant and tries to justify itself by the most plausible excuses. The streams of benevolence are narrowed, if not wholly dried up. As the rule, in spite of many noble exceptions, the rich do not give away as much, in proportion to their ability, as those who are only moderately well off.

The hardness of heart which results from yielding to the temptation to love money too much is a special peril in this age and in our own country. All who seek to know God supremely need to pray earnestly to be kept from it by divine help. The only remedy is to remember that what we call our property really is not ours but God's and that we are merely intrusted with it temporarily, are to use it not as owners but as stewards, and are to be called to account



sooner or later for the manner in which we have used it.

### THE WEEK IN REVIEW.

#### The Voice of the People.

Concerning the results of the elections we comment elsewhere. Certain facts, however, may be chronicled here. The revolt against bosses is as pronounced as could have been expected. Hill and Murphy in New York, Gorman in Maryland, Brice in Ohio have suffered overwhelming defeat. Other bosses remain and some of them, as Platt and Quay, are in the victorious party. But it requires no very discerning eye to see that in the present temper of the people party affiliations will not protect a boss. The indications strongly point to a Republican victory at the presidential election next year. Every State north of the thirty-fifth parallel except one has been carried by the Republicans either last year or this, while several of the Southern States, as Maryland, Kentucky, Tennessee and North Carolina, are debatable ground. Where the elections have turned on such issues as sound money, or have brought into question personal relations of leaders with the President, as in New York and Maryland, Mr. Cleveland has been vindicated at the expense of his party. In Utah, while the legislature is Republican, it is also Mormon, and church relations may count for more in that State than political party affiliations.

If heavy majorities indicate success, the Republican party ought to be abundantly satisfied. Massachusetts gave Governor Greenhalge 64,499 votes more than his Democratic opponent, G. F. Williams. The Republican ticket led in New York by about 90,000, and the legislature will have a Republican majority of seventy-six on joint ballot. The Republican candidate for governor led in New Jersey by nearly 27,000. Pennsylvania, electing State officers, rolled up an old time majority on the same side of about 170,000. Ohio elected Gen. Asa S. Bushnell governor by a plurality of 110,000. The most astonishing results were in Southern States. Maryland overturned the Gorman-Rasin rule and chose Lloyd Lowndes for governor by 16,000. Kentucky has a Republican governor, William C. Bradley. In the West the tidal wave was not less sweeping. Iowa made Francis M. Drake governor by 80,000. Nebraska chose a Republican judge of the Supreme Court by 25,000. Kansas elected a Republican chief justice by a handsome majority. Utah has a Republican governor, Heber M. Wells. The legislatures of all these States will be strongly Republican, thus insuring a majority in the United States Senate two years hence.

#### Tammany's Triumph.

The triumph of Tammany in New York city is the most discouraging feature of the elections. It is useless to make light of it on the ground that the offices filled do not give Tammany the control of the city. They do give great influence in the administration of the courts of justice, and, more than that, they show what Tammany could have done if this had been the year for the election of mayor and his associate officers. That an organization whose corruptions, uncovered within a few months, were a stench in the nostrils of the world could poll 20,000 more votes in New York city than the advocates of good government raises again the question of the competency of our great cities for self-government. It

is true that the choice was not between the worst and the best, but between the worst and the tolerable. But if that fact, as alleged, led 40,000 voters to refrain from making any choice, it is not creditable to their good sense, however it may witness to their high ideals; for, by not voting at all, they secured a vindication of as vile a gang of criminals and friends of criminals as ever disgraced public office in a free country.

#### The Woman Suffrage Vote.

Although the so called referendum in Massachusetts settles nothing, yet there are several interesting and significant facts in connection with the votes cast, which will be variously interpreted according as one favors or opposes municipal suffrage for women. To the opponents the strongest argument lies in the indifference of the women themselves, as indicated by the small number who voted as compared with the number who registered. In reply it might be said that only a small percentage of men would be likely to vote on a question for which special registration was necessary. Indeed, this was the case when the building of the Boston subway was submitted to the male citizens. But of the women who did express their opinion through the ballot, 25,000, or more than twenty to one, voted in the affirmative. In Cambridge, where the adverse vote was largest, the yeas were 653 and the nays forty-two. The male vote stood about two-thirds against and one-third in favor. But it is quite significant that their smallest affirmative vote was cast in the worst wards of the cities where the liquor interest and Catholicism are most strongly entrenched. Out of an experiment which was satisfactory to neither party only two conclusions seem to be reached, viz: 1. The men of Massachusetts are evidently opposed to granting municipal suffrage to women. 2. Of the women who took pains to express themselves through the ballot a large majority are in favor of the measure, but if the silence of those not voting counts for anything, the opposition of women to their taking the responsibility of the ballot is stronger than that of the men.

#### Disasters.

The most startling and distressing casualty of the week was the collapse of the building in Detroit occupied by *The Journal*. The accident was due to the explosion of the boiler, and this, in turn, is declared by expert engineers to have been owing to low water. The only explanation of this latter fact is blameworthy neglect. The explosion occurred just after the day's work had fairly begun, and during the rest of the day the scenes about the building were sickening and heartrending. Mayor Pingree headed the rescuing party, being ably supplemented by the police and fire departments. The work of digging out the victims continued into the subsequent days, resulting in the recovery of thirty two dead bodies. There were a number of narrow escapes, and many of those who finally did work their way out of the ruins were seriously injured.

New York experienced its greatest fire for many years, the great building on the corner of Bleecker Street and Broadway being burned, and the total loss amounting to about \$3,000,000. The entire fire department of the city responded to the call, and several valorous members of the force received severe hurts. Apparently the edi-

fice, constructed on the modern plan of a steel frame, was far from being fireproof.

#### Post Office Reform.

A reform has been inaugurated by the President and Postmaster general which, if it becomes effective, ought greatly to improve the postal service. It provides for the extension of the territory of free delivery post offices to include others as branch offices, in the discretion of the Postmaster-general. In such cases all who are employed under the direction of the postmaster at the central office may be assigned to any position under the classification act. This new rule is expected to bring the large majority of fourth-class postmasters under Civil Service rules, and to provide for their continuance in office during good behavior, instead of having changes with each new administration. The result ought to bring much greater economy and efficiency, and in time to take the entire business of the mails out of politics. It promises to be the most extensive change yet adopted in the interests of Civil Service reform.

#### Better Government in Cities.

Municipal house cleaning is the order of the day in various sections of the country. New Orleans needs it badly and is waking to its need. Philadelphia is taking preliminary steps to an investigation into its affairs which is expected to startle the country as much as the revelations of New York last year. New England is taking a hand in the same business, the ministers being in the forefront. In Taunton the pastors of thirteen churches, by a concerted movement, last Sunday attacked the present municipal administration, charging that liquor drinking was allowed contrary to law, and that houses of ill repute were flourishing unmolested. In Brockton Rev. F. A. Warfield, D. D., recently made statements in a public address which have led to an official investigation into the mayor's conduct in relation to the liquor and gambling interests of that city. Some startling developments have already been made and the investigation is still proceeding. A no-license league has been formed in Boston, with an earnest determination to bring out as strong an expression as possible against the saloons. If lovers of decency and good order will stand together they will be surprised at their strength.

#### Labor Troubles on the Clyde.

The discreditableness of strikes is no greater than that of lockouts. An instance in point is the labor situation on the Clyde in Scotland. Sixty thousand men, employed in connection with shipping, have gone out on strike because their employers ordered a partial lockout. There was no issue between masters and men and a future advance in wages even had been agreed upon. But the masters had agreed with those in Belfast, over in Ireland, to stand by each other in labor disputes. A difficulty about the wages of a few engineers in a single yard at Belfast caused a local strike there. This led to a lockout in Belfast, and then, and therefore—can anything more absurd be conceived?—the Scotch employers on the Clyde must lockout out their engineers and provoke a strike affecting 60,000 workmen and their families. We are glad to learn that public opinion is so strong against these Scotch masters that probably they will be forced to yield. Compulsory arbitration is threatened as a future outcome of the difficulty, but that is a remedy which needs to be studied long and well before



being adopted. It has two sides and involves many possibilities.

#### Lord Salisbury Speaks.

At the Lord Mayor of London's annual banquet the prime minister of England makes a speech which is looked for always with deep interest because of its significant utterances or reservations upon the policy of the government. In view of the existing political perils, Lord Salisbury's words at this banquet on Nov. 9 were awaited with unusual eagerness. Whether he felt as unconcerned as he seemed to feel may be a question. There is much value in the semblance of fearlessness. But he assured his hearers, and through them the listening world, that there is no present danger of England's having to go to war in the far East with China, Russia or anybody else, or of any loss of British trade. As for Turkey, said his lordship in substance, the Powers of Europe are agreed to stand together. They have told the sultan plainly to amend his government, especially over the Armenians, or else his rule must end. Just what they will do to him and with him, if he fails to obey, remains to be settled but they will act together and so as to preserve the peace of Christendom. This avowal probably is not a full statement of the case but, so far as it goes, it is reassuring and it has been welcomed cordially everywhere.

#### Mr. Waller's Case.

Mr. John L. Waller is the American citizen and trader whom the French arrested summarily in Madagascar last summer, on the ground that he was a spy for their enemies, and sent to France to be imprisoned there. Secretary of State Olney has been remonstrating with France ever since, and now the French offer to release Waller as an act of courtesy to the United States but without conceding that any injustice has been done him, especially any injustice sufficient to justify him in claiming an indemnity. Mr. Waller personally refuses, we understand, to accept release on these terms and it is to be hoped that they will be rejected. Waller's arrest and imprisonment have been either proper and defensible, in which case he does not deserve release, or they have been outrages upon him and gross insults to the United States, in which case his mere release is not enough for either him or the honor of our flag. Let the matter be further pursued until a satisfactory conclusion has been reached.

#### NOTES.

There has been much talk about a great railway strike, originating with the employes of the Great Northern Railroad, and extending sympathetically all over the country; but as yet no satisfactory evidence of the intention has been given to the public.

The inhabitants of Newfoundland have been impoverished by the retrenchment policy of the government and the failure of the fisheries. Public works have been suspended, the destitution of last winter is increased and many are in danger of starvation during the coming season.

Fog hung over New York harbor for forty-eight hours last week, resulting in many vexatious delays to navigation and entailing a loss, it is said, of \$250,000 upon steamship companies. The fine boat, Puritan, of the Fall River line went aground on Great Gull Island, and as yet the efforts of three tugs and two other steamers have been powerless to change her position.

Many men have made themselves rich by marrying Indian women of the Five Tribes,

thus acquiring headquarters in the Indian Territory. The Chickasaw legislature has passed a bill depriving these persons of citizenship and, in consequence, of power to hold property under the laws of the Chickasaw nation. Should this action be sustained, more than half the property of the nation will be confiscated.

#### IN BRIEF.

When men have given the best years of their mature life to training candidates for the ministry, with the fidelity and consecration that have marked the work of Professors Harris and Day at Yale, we believe that public recognition of their service, not only to their pupils but to the whole sisterhood of churches, is proper. We are therefore glad to present this week pictures of the two men who have been for so many years leading spirits in the divinity faculty at Yale. We preserve on our cover page the titles by which they have been distinguished, even though they have recently passed on to younger shoulders the duties of their respective positions. No one is more competent than Dr. Charles Ray Palmer to summarize the fruitful labors of these gentlemen, and his article will be read with appreciation by the general public. To the graduates of Yale Seminary in particular, the faces of their beloved and venerated teachers will recall a wealth of tender memories and open again the fountains of gratitude.

Long established custom says that the last Thursday in November, this year the 28th, shall be observed as Thanksgiving Day. So say President Cleveland and Governor Greenhalge and so say the people. Therefore let churches and kitchen departments make ready.

Rev. W. G. Puddefoot has had severe struggles in the development of his Christian faith, as he himself testifies in another column. Some may think his faith has been somewhat shaken, but none who know him can doubt that he has done a great deal to confirm the faith of others.

A New England Debating League, representing seven colleges, was organized last week in Boston University. It deserves to succeed and to attract attention. Intercollegiate athletics, properly conducted, have done much good. Friendly mental contests between colleges may be made not less useful.

School Superintendent Sheats, who devised the offensive law against whites and Negroes being taught in the same building in Florida, does not seem to be a hero in his own State. The *Daytona Gazette News* says of him, "For a slippery and tricky politician Superintendent Sheats beats the crowd; and this is the man who goes round whining, 'Keep politics out of school matters.'"

One of the police commissioners of New York says he has received hundreds of letters from wives and mothers of laboring men in the city, thanking him for enforcing the law closing saloons on Sunday. These women received the wages which before had gone to the saloon keeper. The savings banks also show large gains in deposits. If such things as these do not appeal to the humane voter to support the laws against liquor selling, would anything unselfish influence him?

The Vanderbilt and the Rockefeller families have each done something of late with their money to win distinction. The one has endowed a daughter and married her to an English duke, the other has endowed a university which will give an opportunity to many an American youth to win real nobility. Each achievement seems to be in its way a success, but the latter naturally gives to the public the greatest satisfaction.

More deeds of bravery are done in one year than are recorded in all classic history, and the majority of these modern heroisms are not recorded. When Fireman William Brown on the New York & New Haven Railroad, near Middletown, Ct., last week sprang in front of his engine, going at full speed, and rolled down an embankment with a two-year-old child safe in his arms, the act was chronicled in half a dozen lines in the newspapers. If he had murdered the child instead of saving it by a deed of marvelous heroism, the description of his deed might have filled columns.

A private letter from Constantinople informs us that during the recent massacres in that city our Minister Terrell told the chief of police that, if anything should happen to a hair of an American head, he would bring down on the government "unmitigated hell." It was no doubt well meant. The Porte has for the last two years not been unfamiliar with American bluster, and inasmuch as it would be difficult for Turks in that region to remember what an American warship looks like, the language of our distinguished representative would not much frighten them. But perhaps a warning less unmitigated and more diplomatic might be quite as effective.

Boston and adjacent communities are having an opportunity to hear Prof. G. D. Herron, who is to spend several weeks hereabouts. He began last Sunday in the Congregational church at Rockland, Mass., a series of seven lectures on *The Christian State—A Political Vision of Christ*. On Sunday, Nov. 17, he will preach at Mount Vernon Church in this city and on the following day address the Ministers' Meeting. The week following he will lecture at Shawmut Church every afternoon at four. The Congregational Club on Nov. 25 will hear him and Prof. G. B. Stevens of Yale discuss *The Kingdom of God*. He is to speak in Cambridge, too, both at Harvard College and the Episcopal Divinity School. No doubt many will be glad to hear one who has become so conspicuous as a social reformer.

It sounds a little odd to read of Vassar girls winning prizes by standing high jumps, running broad jumps and 200 yard dashes, but the progress of the fair sex is so rapid that these statements, which once would have seemed like the wildest romance, are now taken without question as matters of fact. There is hardly any position now which an educated young lady may not jump into or run into, if she chooses to do so. But it is left for the Mount Holyoke College girls to demonstrate their ability to cope with an emergency taxing both their nerve and their physical capacity. A fire broke out one night last week after all had retired and when discovered threatened to be serious. A general alarm was sounded and the fire brigade was quickly on duty. Fair hands passed buckets of water so speedily and systematically that the flames soon concluded that it was useless to wage a contest with young women of the Mary Lyon type.

We publish this week the last in the third series of *Congregationalist Services*. This special group includes, besides the outline printed this week, *The Master and His Disciples*, *Whitsuntide*, *Simon Peter*, *James*, *John*, *Paul*. We think we reflect the judgment of churches that have used any or all of these evening services when we say that they have been a remarkably fresh and suggestive interpretation of the characteristics of the leading apostles, in so far as it is possible to reflect their personal traits in a formal order of worship. It will be noticed that the service printed this week is distinct from the thirty-two that have preceded it, being designed for use in the morning. Though it has a harmonious movement, it is constructed on so broad a basis as to make it acceptable for

frequent, if not constant, use on Sunday morning. We commend it to the consideration of those who are seeking to enrich their morning service.

The *New York Recorder* does grave injustice to one of the most intelligent and beautiful of the wild animals of the world, when it says that the crowd which surged around the door of a church in New York at a fashionable wedding the other day "behaved like wild asses." The wild ass—*asinus zebra*—is "one of the hand-omest, and also one of the wildest and least tractable, of animals." It is so afraid of a crowd that it posts sentinels wherever it is feeding and hurries away at the first warning. If we might suggest, in so delicate a matter as a comparison from natural history, for the appearance and conduct of a large class of New Yorkers as suggested by their behavior at the moment of which the *Recorder* speaks, perhaps it would be more accurate to say that they behaved like boobies, the booby being a bird of great stupidity and curiosity, which allows itself to be trampled on or knocked on the head rather than move from the place where it sits with staring eyes and open mouth.

### CURRENT THOUGHT.

#### AT HOME.

The *Northwestern Christian Advocate* predicts that the W. C. T. U., in joining to its aim to prohibit the liquor traffic the single tax, woman suffrage, free silver, etc., is imperiling its main issue and its usefulness: "We do not believe that it is 'good politics' or good generalship to concentrate the strength of the enemies of a dozen issues upon prohibition, which seems thus disabled almost forever by the consolidation of opposition we deprecate. . . . The Woman's Christian Temperance Union is in the presence of a substantial danger. The women who compose it are in duty bound to do some very serious and very fearless thinking."

The *Outlook* has a second article by Dr. A. M. Fairbairn on Theology in the Seminary and the University. He believes that the relations between the two in this country may be made much closer to the advantage of both. The seclusion of the seminary, he thinks, leads to a very serious danger to religious thought in America: "It is tending to divorce the mind of the ministry and the church from all contact with reality, from their legitimate share in the intellectual life and interests of today. There is no man that seclusion so injures as the theological student. If he is ever to know himself, he must know other men; and if he is ever to know men, he must learn while he and they are being educated together. But to be associated only with those who are in kind, quality and destiny like himself is to have no chance of ever knowing men. What happens is that he falls into the order of those who were apostolically described as 'measuring themselves by themselves and comparing themselves among themselves,' and thus, by coming wholly to 'commend themselves,' cease to be 'wise.'"

#### ABROAD.

Unaffrighted by the recent elections, the *Christian World* proclaims that "Our duty in regard to Disestablishment is simply our duty in regard to all that we hold to be morally and religiously wrong. We can neither be bribed nor threatened nor sneered into acquiescence. We can accept no compromise of principle, we are not affected by changes of political fortune. The thing is wrong and has got to be ended. The duty of the advocates of religious equality at the present juncture is something like that of Bunyan's valiant pilgrim, to keep pegging away till all church establishments are improved off the face of the earth."

The *Independent*, in an editorial, presumably from the pen of Guinness Rogers, says: "Notwithstanding our serious differences there is a wide area of belief common to all who love

our Lord Jesus Christ in sincerity and truth. And even where our theological or ecclesiastical differences begin, our spiritual fellowship does not necessarily end. In truth, spiritual affinities are not at all dependent on doctrinal agreement. There may be—often are—men of other churches and of other creeds with whom we are in closer affinity than with some of our own; and it is wonderful how this true kinship of souls will sometimes assert itself in the most unlikely subjects and in the most unexpected ways."

### STAFF CORRESPONDENCE.

#### FROM THE INTERIOR.

##### The University Association.

This association is made up of several universities whose faculties unite together to give instruction throughout the country to any who desire it. Although the association has been in existence only about four months, it has organized 400 centers, each with a full corps of officers and a competent instructor. There will be a central board of examination, from which questions will be sent out somewhat after the manner of the London University. Bishop Samuel Fallows is the leading spirit in the movement, and will this year be one of the leading instructors. The first year's course will be historical, and will be given through a magazine published for the purpose. One of the objects of the association is to perpetuate the work done by the Parliament of Religions, to utilize in the world of learning, as in the religious world, all the forces it possesses.

There never was more eagerness manifest for self improvement among the youth of our city than now. The classes formed by the Y. M. C. A. were never fuller or occupied a greater variety of work. Last year more than a thousand persons were connected with them. This year the number will not be less. Then there are lectureships on every possible topic of a literary or instructive character, clubs for the study of art, history, literature, science, the care of children, housekeeping, cooking, and whatever else may be of interest or useful to the evergrowing population of this restless city. We are not likely to die of stagnation.

##### Noon Lectures.

Mondays we are favored with two sets of them, one in Central Music Hall, by Rev. Flavius J. Brobst, on The Eternal Destiny of Man, with preludes on topics of the time, and another by President Harper at Steinway Hall, on Prophecy. Last Monday four or five hundred people heard President Harper state the problem connected with a proper understanding of prophecy. Many ladies were present. Tickets for the course of twelve lectures are put at the low price of two dollars. The lectures are given as a part of the university extension scheme. They bid fair to excite a good deal of attention and to be exceedingly interesting. Dr. Harper is one of the more conservative of the higher critics and, in presenting views which can but modify some old opinions, is careful not to disturb faith, rather to strengthen it by showing how much stronger the new positions are than the old.

##### Evangelistic Services.

In many of the churches these have already begun. A five weeks' temperance campaign is to be held on the West Side by the Murphys, beginning next Sunday evening. It will be evangelistic in the truest sense. Nearly all the denominations in this

section of the city will unite in them. In order that revival services may be carried on the year round, the Christians have purchased a movable tabernacle, sixty three feet by forty, and dedicated it to evangelistic work. It has been made in sections so that it can easily be taken down and set up again. At present it will stand on Fullerton Avenue, near Lincoln Avenue. There is an evangelist connected with it, though he is aided in his services by some of the best men of the denomination. On his way to Atlanta, Ga., Mr. Moody stopped in Chicago long enough to give one of his powerful talks, Thursday noon, in the audience-room of the Y. M. C. A.

##### Sunday Evening Services.

That young men living in the center of the city may have a place where they may pleasantly and safely spend their evenings, Drs. Hillis and Gunsaulus have joined forces for a Sunday evening service in Central Music Hall. Both will make short addresses, but special attention will be given to the service of song. To this service the magnificent choir of Plymouth Church will contribute. The attendance at the first service last Sunday was all that could be expected. The hope is to reach those who do not regularly attend religious services, not to attract those who have church homes already.

##### Great Gifts.

Quite unexpectedly, both to the president and the trustees, came the announcement of Mr. Rockefeller's last gift of three millions, two of them conditionally, to the University of Chicago. That the conditions will be met is a foregone conclusion. Nor will the income of these three millions do much more than enable the university to continue the work it has already begun. An expenditure of more than six hundred thousand a year, and a growing demand for increased expenditure if the generous plans on which the university was founded are to be carried out, calls for a very much larger capital than even these millions will furnish. Still every gift is a step toward the realization of the ideal, which is so clearly brought out in every convocation address made by the president. Enlargement of the campus, many new buildings, foundations for scholarships and fellowships, funds for the library, means for opening the law and medical departments of the university are among the more pressing wants of the day. That they will all be met previous success warrants us in believing.

But while every lover of learning must rejoice in the gifts made to the university, he must rejoice more in the impulse which the growth of this institution is giving to the cause of education throughout the Northwest, and perhaps throughout the country. The gift of these millions to the great university makes it easier to secure the thousands needed by our colleges and academies; makes it easier for those who are interested in the speedy endowment of Whitman, with its paltry \$200,000, to appeal for the comparatively small sum yet to be obtained. The gift also impresses on all minds anew the sacredness of endowments. It emphasizes the fact that money set aside for purposes of education is to be sacredly invested for those purposes, and that not a penny of the principal is ever to be used save as the donor has indicated. It also calls attention to the fact that money given for scholarships or fellowships is not endowment in the strict sense of the word,



that its possession renders the need of income for general expenses and for professorships more pressing. But good fortune is not confined to the University of Chicago alone. The Northwestern University shares in the benevolence of the rich. This great school, a Methodist school it claims to be, is constantly receiving gifts from its friends. Not long ago it dedicated the beautiful and convenient Orrington Lunt Library building. Now, through Mr. William Deering, it is permitted to add to its treasures the original clay model of John and Charles Wesley from which the marble copy now in Westminster Abbey was chiseled. Thursday evening the authorities of the institution welcomed the members of the Chicago Library Association to its charming rooms, and gave them the privilege of looking on some rare books and papers which have come into their possession.

#### Lessons from the Election.

One lesson bearing upon Chicago is that, with the Civil Service determining who are to serve the city and the country, the polls are losing their attraction for roughs and repeaters. It is even reported that in the first ward, which has been notoriously corrupt, votes are offered at ten cents each with no takers! At any rate it was the quietest election we have had for many a year, and we trust prophetic of better city government than has hitherto been known. With us the Australian ballot works well. The Torrens system of conveying land was adopted, the Republicans elected five of the nine trustees for the drainage canal, the Democrats four, and a Republican judge was chosen. But, after all, the chief advantage of the election was the lesson it has taught as to the value of quiet and peaceful elections.

#### New Monuments.

It is reported that the Lincoln monument at Springfield is in such a condition that it cannot be repaired. Nothing remains but to take it down and rebuild it with materials that will last. The present monument is of brick, veneered with granite. Probably the \$30,000 set apart for repairs will be kept till the next legislature meets, when a sum will be voted suited to the magnitude of the work to be done. Mr. Joseph Medill of the *Tribune* has offered to set up a statue of Benjamin Franklin in Lincoln Park, and the offer has been accepted. Mr. Yerkes will give the park a fountain to cost not less than \$2,000. It will be of granite and will weigh seventeen tons.

#### Eugene Field.

A very great loss to journalism and to literature is the sudden death this week of Mr. Eugene Field. Tributes to his worth as a man, and to his rare attractions as a friend, were given at the funeral, Wednesday afternoon, Nov. 6, in the Fourth Presbyterian Church. The large audience-room was crowded with sincere mourners, who could scarcely realize that one, only a few days since so full of life and of plans for future literary work, had gone from them forever. Very beautiful and appropriate was the poem which Dr. Gunsaulus read as his tribute to his departed friend. Not less so were the words spoken by Dr. F. M. Bristol of Evanston. Only forty-five years of age, Mr. Field had achieved fame both as a newspaper writer and in the literary world. But neither he nor his friends had looked upon his work as anything more than a prediction of what might come from his fertile brain.

#### A New Kind of Highway Robbery.

We have had a good deal of experience with burglars, street car robbers and bandits of various kinds, but we have rarely had a robbery of such vast proportions as was successfully made during the hours of the last Lord's Day. Fortieth Street on the West Side was taken possession of and tracks for more than a mile laid by the Northern Pacific Railroad Company. On the South Side, from Thirty-ninth Street for two miles at least, the street car managers changed the horse car tracks on Indiana Avenue into an electric line. In the center of the city an army of workmen took possession of Wabash Avenue for an elevated road. It is admitted that this work was all done with a show of authority from the city officials, but the fact that it was done on Sunday, and against the wishes of the people who live on these streets or own property on them, leads a great many to look upon it as the worst sort of highway robbery. It is hard to see why a poor man should be punished for breaking a law which great corporations set aside without fear. Nor can we wonder if respect for law is diminished when we have such conspicuous examples of contempt for it.

FRANKLIN.

#### FROM SCOTLAND.

##### Universities and Colleges.

The winter session is now in full swing. Professor Adamson, who went not long ago from Manchester College to Aberdeen, is now installed in the chair of logic here as successor to Professor Veitch, whose antagonism to the philosophy of Hegel was balanced and softened by his love for the poetry of Wordsworth. In his opening lecture Professor Adamson made it clear that he also takes exception to Hegel's system of interpretation of nature. So far as Glasgow University is concerned, the Hegelian influence will be left to work through the chair of moral philosophy, now occupied by Prof. Henry Jones, an ardent Welshman and pupil of his predecessor, Dr. Edward Caird, the present master of Balliol College, Oxford. The chief change in the staff of Edinburgh University is due to the appointment of Professor Saintsbury to the chair of English literature, formerly held by Professor Masson, who will be remembered by his laborious and monumental work on Milton. A good deal will be expected from a scholar and critic of Mr. Saintsbury's reputation. The center of interest, however, last week in the academic world was shifted to Aberdeen, where the extensions and improvements that have been going on in its university were duly celebrated amid local enthusiasm and, indeed, the general interest of the north of Scotland. The new Mitchell Hall and the other additions are mainly due to the munificent gifts of a former graduate, the late Dr. Charles Mitchell of Newcastle. One popular feature now established is the Students' Union, where the undergraduates can meet for recreation and social intercourse. The want of this has been the weak point of the Scotch university system. The occasion was also marked by an address from the Lord Rector, the Marquis of Huntley, and by the conferring of honorary degrees. Among the recipients was Rev. James Stark, D. D., the leading Congregational minister in Aberdeen.

##### Distinguished Visitors.

Our city and corporation had the honor

of entertaining last week King Khama and his fellow chiefs, Sebele and Bathoen, from South Africa. The visit of these stalwart African and Christian chiefs has aroused much interest in England and Scotland. Their object in coming is to obtain leave from our government to live with their tribes in independence of the South African Company or protectorate, which they fear will be forced upon them, and to continue under the rule and protection, or (as they expressively call it) the "shadowing," of the queen of Britain. Till the return of Mr. Chamberlain, our colonial secretary, from his holiday in Spain, the chiefs are wisely and pleasantly passing their time in visiting our large cities, and in learning from what they see of British industry and civilization. At the same time they are forwarding their political errand and receiving expressions of popular interest and sympathy on behalf of their mission.

Such large industrial works as the Parkhead Forge in this neighborhood, where the new armor-plating industry has been introduced into Scotland, and the famous sewing machine works of the American Singer Company at Clydebank were singled out for a visit and duly admired. In particular the "Goliath" hammer, that deals a 600-ton blow, greatly impressed the chiefs and their attendants. The most interesting feature of this visit has been the simple but impressive testimony borne by these African rulers to the power of Christianity, and the valuable work done in the Dark Continent by missionaries like Livingstone, Moffat and Mackenzie. Their horror of the drink traffic has also been clearly expressed, and altogether this visit has not only stirred our municipal authorities, but encouraged our churches and our temperance reformers.

##### The Church and the People.

The decline in church attendance is, from time to time, marked among us, but there is not yet general agreement either as to the causes or the cure. The problem was discussed again at the October meeting of the Free Church Synod of Glasgow and Ayr. One of our city ministers, in opening the discussion, frankly drew attention to *poor preaching* as one of the causes of the church's unpopularity. This was followed by the remark from a layman that there was hope for the church when ministers thus took blame to themselves! Others, again, find fault with the hours of attendance being fixed so rigidly in many cases to forenoon and afternoon. A real difficulty arises in towns like this, where the increased and improved tramway service operates unfavorably on the Sabbath, and many who might otherwise be churchgoers are tempted to take advantage of the cheap and abundant means of locomotion to the suburbs and country.

A proposal has just been made by a minister of the Free Church to push forward church extension, and to plant twelve new congregations within the next five years in Glasgow alone. It is right, no doubt, that the church should try to keep pace with the growing population, but on the other hand it is sensibly asked, Why not fill first the churches that are already built? It is a notable fact that certain preachers have no difficulty in drawing the people to hear them. Dr. John Hunter of Trinity Congregational Church and Dr. Stalker of St. Matthew's preach to full churches, and wherever they go they are sure of an audi-



ence. If we had men up and down of similar gifts and power, the decline in church attendance would cease to vex us. In this matter the demand is regulated by the supply.

#### Journalistic Enterprise.

We can now boast of a halfpenny morning newspaper, the *Daily Record*, which appeared for the first time yesterday and is backed by a sufficient amount of London capital. Politicians, who do not find their liberalism or radicalism espoused in the newspapers that prevail in and around Glasgow and Edinburgh, will look here for the expression and advocacy of their views. Unfortunately the sporting and betting intelligence will be specially catered to. The racing column is already too much patronized by men and even youths who should "place" their money on something else than horses. As regards our Scotch newspapers generally, it is often felt that the political sentiments of the majority are far more advanced than the powerful "Unionist" press gives any idea of. We shall see how far this new venture succeeds with the democracy. We have been the first city in the empire to cheapen our tramway fares to the lowest limit, and with results gratifying to the municipal authorities and the public. A cheap morning paper may naturally follow.

#### A "Captain of Industry."

The death of Mr. Peter Denny, LL.D., the well-known Dumbarton shipbuilder, has recently called public attention to the career of one whom Carlyle would have hailed as a "captain of industry." Dr. Denny began business as an iron shipbuilder in 1844 and gradually, by his energetic and excellent management, made himself known and respected everywhere throughout the shipping world. His shipbuilding yard was a model both for the efficiency of its appliances and arrangements and specially for the interest taken in the men employed by the firm. Instead of treating their men as so many "hands" or tools, the Dennys have associated them with the firm in the development of their shipping enterprise and, by a system of premiums awarded annually, the inventive abilities of the workmen have been stimulated with profit both to them and their employers. Not long ago, while occupying the pulpit of the Free North Church, Dumbarton, in which Dr. Denny was an elder, Dr. Marcus Dods referred in striking language to the worth of this public employer of labor and to his righteous and noble example. The withdrawal of such men, he said, is a loss to the race and makes life less worth living. The value of such a character in leavening the community and in striking a keynote was appropriately emphasized. Such men are preachers of godliness of the most efficient type and are the special need of these days.

Glasgow, Oct. 29.

W. M. R.

#### FROM JAPAN.

##### Politics and Trade.

Marquis Ito, as he henceforth must be called, still remains at the head of the government. His opponents are very bitter in their attacks upon him, but he retains the entire confidence of his emperor and the grateful esteem of the people at large. His present cabinet is a very able one, Marquis Saionji, at the head of the educational bureau, being a man of broader views and greater courage in opposing nar-

row provincialism than his predecessor, while Mr. Shirane, recently appointed minister of communications, is universally regarded as one of the brightest men among the younger clan statesmen.

Count Inoue has returned from Korea. He no sooner turns his back on the little kingdom than a new political earthquake shakes Seoul, the queen, after being removed from office, though still retained by the king as his mistress, disappears and is reported murdered. There are 250 Koreans, mostly students, now in Japan. Two or three of them are young women. Korea's face is at last set toward the future and she will be a close imitator of Japan.

The war fever is dying down. Today's papers announce that the rebel leader in Formosa is suing for peace. Japan is issuing war bonds to secure at once the wherewithal to bestow rewards upon officers and men for services in the late war. Cholera is practically stamped out, trade is reviving all over the land, new manufactories are springing up, the rice crop next month will be at least up to the average yield and material Japan wears a smiling face these sunny days of the tenth month.

#### Salvation Army.

Colonel Wright and half a score of inferior officers arrived from England and India just at the end of summer. They opened their campaign in Tokyo by a well-attended, very successful meeting at Y. M. C. A. Hall. Since then they have established their barracks in the section of Tokyo known as Shiba, and are holding nightly meetings with crowded houses. Not far from the beautiful mortuary temples of old-time Tokugawa shoguns, they are trying by their peculiar methods to stir up the living to a recognition of God and the duties men owe to him.

It is pleasant to note that, with the exception of one or two extremely conservative papers, the entire press of Japan has given them a cordial welcome and shown great interest in their work. They are creating great excitement and have ingratiated themselves with the people by their evident sincerity and their readiness to adopt Japanese customs as far as possible. How far they will succeed it is too early to predict. Although criticised unfavorably in a few matters, such as continuous praying in English, urging men without any previous instruction to come forward for prayers, the too free use of a noisy drum and employing Japanese with a somewhat unsavory record, they are given a free field by established Christian organizations. It is the hope of many of us that, whether they succeed or not in their own special province, they will be used of God to stir up existing churches to more faithful stewardship and zealous service.

#### Fall and Winter Prospects.

The outlook is every way encouraging. A spirit of seriousness, of earnest longing for a true revival and of practical service is apparent in many parts of the field. "Advanced views" are temporarily given a quietus, and conservatives and liberals are equally strenuous to unite on the fundamentals of belief and the broad lines of practical work. Mr. Ishii, of the Okayama Orphanage, whose life was mercifully spared when threatened by cholera, seems to have been recreated in spirit by the trying experiences of the summer. He comes back from facing death himself, from the grave of his devoted wife—she died Sept.

12—from losing by cholera four of the 280 children of the orphanage and from severe financial straits, out of which he was lifted by the generous assistance of friends in Japan, both native and foreign, to devote himself with increased ardor and greater wisdom to the best forms of Christian service. One thousand five hundred dollars sent in from all parts of Japan during the past month show the esteem in which this spiritual giant is held, and are a sufficient testimony to the worth of his work. Although the immediate pressure is lifted, the asylum still has special needs and should be continuously remembered.

Some seventeen pastors and other Christian workers in Osaka recently made a three days' pilgrimage to a historic pass through the hills a few miles away from that metropolis, and wrestled with God in prayer till they felt the spiritual victory had been granted.

Reports from Kyoto and other cities indicate a healthier state of feeling and thinking than for many months past. All *Kumiai* workers are hoping for a rich blessing at the general convention to be held next week in the city of Nara, another of Japan's historic spots. This meeting is called primarily to furnish an opportunity for bringing the representatives of the *Kumiai* churches face to face with the visiting deputation from America, but everything possible is being done to make it an occasion of great spiritual uplift to all who attend.

#### The Deputation.

The three doctors of divinity and one doctor of finance and business, who constitute the able board of inquiry sent out by the Prudential Committee to investigate "things Japanese," reached Yokohama on Sept. 29. They have met with a warm welcome in every quarter, and all things possible have been done to aid them in their difficult and delicate task. They have interviewed a large number of influential individuals, including cabinet ministers, judges, editors, teachers, prominent pastors and laymen, missionaries and other foreigners, and must have well-stocked note-books already. At present, there is every reason for thinking that the time of the visitation is as providential as the visit itself. The men are being worked hard, what with lectures and sermons exacted from them in addition to numberless personal conferences, necessary correspondence and a full quota of Japanese feasts and formal gatherings. Dr. Bradford succumbed in Tokyo and was ordered by the physician out into the country for a few days to recuperate. Secretary Barton has felt compelled to pull up long enough to get one extra nap, and Dr. Johnson skipped Sendai so as to keep himself in trim for the steady work ahead in central Japan. The deputation is not yet ready to be interviewed as to its views on Japan, but I feel sure it is prepared to assert one thing, and that is that country and people give their visitors more than a genteel sufficiency of things to see and hear and do the first fortnight they are in Japan.

Missionaries in various stations and many Japanese are praying daily that great wisdom may be vouchsafed to these visiting brethren in all their work of inspection and conclusion. Let friends over the sea join in spirit this circle of prayer. Thus shall the blessing come and the work of the kingdom be mightily advanced in all Japan.

Okayama, Oct. 15.

J. H. F.

## Two Faithful and Honored Servants of the Churches.

Dr. George E. Day and Dr. Samuel Harris, now Professors Emeriti.

By REV. CHARLES RAY PALMER, D. D.

The retirement of two professors in the Yale Divinity School from the chairs which they have filled so long and so honorably is a noteworthy incident in the life of the university. It also has its significance to the churches at large. These eminent scholars have served a wide constituency, and had their part in the education of a whole generation. Some definite recognition of what they have wrought by the religious world seems to be fitting and timely.

Both were natives of New England and educated at New England institutions. Dr. Harris, nine months the elder, was born in Maine, and graduated at Bowdoin College and Andover Theological Seminary. Dr. Day was born in Massachusetts and graduated at Yale College and Yale Theological Seminary. Both became instructors of youth, and subsequently pastors of New England churches. Both adorned high positions in other institutions of Christian learning for about fifteen years, and then in the maturity of their powers gave to Yale about twenty-five years of distinguished service, and won an honorable discharge accompanied by demonstrations of unusual respect.

If their lives have been thus parallel, they have also had their points of contrast. Their studies were directed into different departments of learning; their work has followed different lines. Dr. Day gave himself to the pursuit of the Hebrew language and literature—for more than forty years was an instructor in this important department, and naturally has been most widely known by the work for which that experience qualified him.

He was the secretary of the American Committee of Revision of the Old Testament, the editor of the American edition of Dr. Oehler's *Theology of the Old Testament*, and of Professor Van Oosterzee's *Biblical Theology of the New Testament*. He also edited for a number of years the *Theological Eclectic*, a magazine which put into the hands of American students choice contributions of British and Continental scholars to Biblical learning. Of some of these contributions he was himself the translator.

At Yale, besides being a laborious and faithful instructor, Dr. Day was very useful in promoting the general interests of the divinity school. Coming to it at the time of its greatest depression, after the decease of Dr. Taylor and his honored associates, he entered with zeal and energy into the work of lifting it to the position which its friends desired it to take. In co-operation with his colleagues he was largely instrumental in securing the endowments and the new buildings which the school required, and in other undertakings in its behalf he was deeply engaged. The Reference Library was long in his charge. The Lowell Mason Library of Church Music was from the first under his care. The Library of Foreign Missions—one of the largest in the world—was almost wholly his work. In 1888 he was chosen dean of the divinity faculty. In 1891 he was relieved from the work of instruction, and at the late Commencement became professor emeritus.

It is difficult by such an outline to con-

vey any adequate estimate of the usefulness of a life of consecrated industry, or in any way to measure the results of it. But Dr. Day's long labor has certainly signified very much to his pupils and his generation, and the fruits of it will abide when his generation has long passed away.

Dr. Harris was from the outset more than anything else a student of systematic theology, and whatever of excellent service he has fulfilled in other relations, it is as a theologian that he has done the best work and most profoundly impressed himself upon his time. He left the seminary at Andover in the latter days of Dr. Woods. He had faithfully pursued his studies there, but was not wholly satisfied with his instructor's system of doctrine. In his pastorates he was a diligent inquirer, a laborious reader, an earnest and careful thinker, and his early contributions to the discussions then current bear witness to the ability and thoroughness of his work.

When he was called to the chair of systematic theology in Bangor Seminary he was already regarded as eminently qualified to fill it, and his twelve years of service in that position greatly increased his reputation. Nor was his growing influence confined to the classroom. During the Civil War he contributed very largely to the development and the direction of the patriotic sentiment in his native State. He was a most acceptable and effective speaker from both pulpit and platform, and his voice was heard all over the State with results so manifest that he was urged to enter public life, and would easily have succeeded in winning political distinction had he been willing to take office. When he became president of Bowdoin College, with a designation to the chair of mental and moral philosophy, there were those who regretted the transfer of his energies from the sphere in which he was so eminently useful to the churches to any other, however admirably he might fill it. But this period of four years was only an added preparation for the great work to which he was destined, and for which Yale opened to him the door of opportunity.

Dr. Harris's studies had not been confined to theology, nor did his philosophical studies absorb him. He had a keen susceptibility to the interest of elegant literature, was widely read in it, and full of the finer feelings which respond to it. One can hardly avoid the impression that he might have distinguished himself as a scholar and a critic in the world of letters had he yielded himself to the pursuit of studies which so powerfully attracted him. He entered deeply into the questions raised in the scientific movement of his time and mastered them. Indeed, he was awake to the interest of every field of inquiry, and was probably the man of the widest knowledge and culture of all who have risen to distinction as theologians in New England. At Yale he was recognized as one of the very best equipped men whom the university had gathered into its distinguished circle.

Dr. Harris's *Philosophical Basis of Theism* and his *Self Revelation of God* attracted attention on both sides of the ocean as the

contributions of a master to the full current of the world's thought. They are monuments of thorough and patient inquiry, of candid and temperate discussion, of ripe and generous scholarship, of the successful treatment of great and difficult themes in a lucid and an elevated style. It would be hard to find examples of theological disquisition conducted more sympathetically and skillfully, or more abundantly characterized alike by sound reasoning and felicitous expression of thought.

Beyond a question Dr. Harris is entitled to be regarded as an independent thinker. From the beginning to the end of his work that must be written of him which has always been descriptive of the representative scholars of Yale—*Nullius addictus jurare in verba magistri*. Yet he belongs in the honored line of New England theologians. He has been true to the traditions of the great leaders of thought of whom he is the successor; to their exaltation of God, their emphasis upon his moral government and man's moral freedom, their endeavor to present revealed truth as before all things reasonable and applicable to the conscience and the common sense of men.

No doubt he would rank himself a Calvinist, in the sense that he recognizes in the fundamental principles of Calvinism the apprehension of great and abiding truths, yet very likely he would be the first to admit that in the way those principles have been developed, and their application modified, there is no very wide chasm between them and the results of the best thinking from the side of the old opponents of Calvinism. Modern enlightenment and spiritual enlargement have brought the parties once so intensely antagonistic into an amicable propinquity, and both are less interested in historic names than in living truths. His theological system will be better appreciated and more intelligently criticised when his forthcoming volumes are given to the world. But so widely known are the books he has already published, and so numerous have been his students, that the distinguishing outlines of his theology are quite generally known.

The fundamental doctrine of it, that God is the absolute reason and the universe the manifestation of him, has been amply and lucidly set forth and shown to be presupposed alike by sound philosophic thinking, by the scientific theory of evolution—so far as that theory is consistently held—and by the religious experience of the individual soul and of the human race.

Dr. Harris's thinking—whether in philosophy or theology—has been conservative but aggressive, cautious but fearless, never led captive by novelties, always hospitable to new enlightenment. With an apologetic attitude he never could be content. A defensive attitude seemed to him a confession of timidity and weakness. With an agnostic attitude he had little patience—it seemed to be the surrender of man's intellectual prerogative. His thinking has ever widened, and yet never lost the power of concentration or its momentum. There is a directness and decisiveness in the march



of his mind to its conclusions which illustrate its strength and the wealth of its resources. The decisiveness of his own convictions goes far to carry the conviction that he would effect. The fullness of his own faith inspires faith. His considerate optimism seems worthy of a loyal herald of the advancing kingdom of God, of a man conscious he is Christ's ambassador, of a great-hearted minister of the religion of hope. This was one of his high qualifications to be the teacher and trainer of a generation of preachers.

If Dr. Harris's works have revealed the vigor of his mind, those among whom he has lived have seen the simplicity, the modesty, the thorough amiableness of the man. The corporation, in their letter accepting his resignation of his chair, while doing ample justice to his abilities and his work, gave expression also to their appreciation of this fact. They said: "While they [the president and fellows] honor you for the high character of your services as a teacher and an author, they desire still more warmly to express their esteem and affection for you personally, and their profound thankfulness for the impulses themselves have received from your gracious life and devoted labors, and for the uplifting and invigorating influences you have exercised upon the students whom you have instructed."

The truest recompense of a scholarly, a disinterested, an industrious and useful life in this world is found in its own inward sweetness and joy. No outward testimony is of equal significance with that. There is a sense in which every good man will say with the apostle: "It is a very small thing that I should be judged of you, or of man's judgment." Yet this implies not indifference to the opinions of one's contemporaries, but simply a consideration of the seriousness of being manifest to the unerring and all-seeing eye of him who judges righteously and accepts no man's person. But the approbation of good men is often sweetest because it seems to voice the approval of the Master. When it does no one will belittle its significance.

The servants of Christ and his church, the close of whose official responsibilities has been recorded, cannot but regard with humble satisfaction the testimonies they have received from all sides, of the confidence they have enjoyed and the gratitude they have won, on the part of many unto whose intellectual culture and spiritual enrichment they have ministered with unwavering fidelity and with immeasurable success.

#### BRIGHTENING THE INVALID'S LOT.

BY REV. CHARLES M. SHELTON.

In every parish there are frequent cases of illness where the great problem for the patient is, "What to do with the time?" Say, for example, an active young man who has injured a foot, or broken an arm, or met with some accident which does not affect the general health very seriously.

The brain is active, eyesight and hearing normal, and yet the patient may be confined to the house for weeks or months, practically one of the "shut-ins," with long hours to face, and a prospect of much weariness to the flesh both to himself and the other members of the family.

I have always wondered why some one did not invent something or some things

to help such people pass away the time. Reading a great deal becomes very tiresome, besides taxing the eyes too much. Looking at pictures has its limitations. Playing games of a simple character will help some, but the patient quickly tires of it. Making scrap-books and blowing soap bubbles and carving paper cutters and cutting out dolls and writing verses and drawing pictures are amusements that I have found a good many different people employing with more or less indifferent success.

In casting about for some way to supply material for such cases as these in parish work, I have found the use of a small box of chemicals very attractive. Such boxes are put up by several dealers in toys and notions. Directions follow the combination, which is varied and amusing. At the same time there is much to be learned in the experiments with permanganate of potassium and oxalic acid, the curious experiments with metallic potassium and sodium, and in some instances the more difficult but exceedingly interesting experiments with oxygen and the burning of steel strips in a jar.

These materials are all within reach of the minister in any parish, and his use of them as part of a call on a person who is shut in but not physically too weak to be interested may prove to be a use that will mean the first hold ever obtained of some shy boy or wild young man. I can recall more than one instance in which my little box of chemicals proved the means of filling up the gap which existed between a lad and myself and paved the way to spiritual talks, using nature and her beauties and mysteries as an illustration of divine power and existence.

There is also another means of amusement which a minister may use with very helpful results, particularly in the case of children who are just getting well from long illness. I mention it with some reluctance, for fear I may be charged with lack of ministerial dignity. And yet I make bold to say that the means to which I refer is no more nor less than a few sleight of hand performances.

There is a number of such amusing tricks (some of them chemical), which any one with a little practice can learn, and the use of them sparingly with the people who are in need of such entertainment will prove surprisingly helpful. A mother once assured me that she believed her little daughter was spared a relapse, owing to the delight she took in an entertainment I planned for her one day when a storm had shut her in and a peculiar trouble began to threaten her again. I remember one case where a grown-up man, after a long and weary illness, exhibited a surprising alertness on beholding a few simple changes made in the apparent colors of a piece of white paper. In both these cases the persons had been neglected in their period of convalescence, and were really losing all interest in life because they had been left so long alone with nothing done to help them pass the time.

The minister is a busy man, but he is no busier than very many others. Whatever will help him to help others is rightfully his to use. There is a great deal yet to be learned in parish work, especially in the way of approach to the convalescent and the neglected, the children, the servants, the aged who are shut in. There is a wide field for some one to explore here in this

part of a minister's work. A great blessing will come to some man who will write a brief book that will be peculiarly appropriate to leave with the sick person or with one who is disabled. And in addition to that there is an opportunity awaiting some one to invent some means more and better than is now known to help pass the time for those who are temporarily cut off from active life in their regular business or calling. There is no opportunity so rich for the minister as when he enters the presence of disabled physical life. Whatever will add to the effectiveness of that contact with disability ought to be welcomed. Parish work cannot be defined. It is anything that will, as Paul says, "save some."

#### GIVING ADVICE.

BY REV. A. H. QUINT, D. D.

In general, people do not ask advice because they want it, but because they wish to be sustained in their own opinion. If the advice which you give does not coincide with that opinion, they are offended. Indeed, they do not scruple, under the thin guise of asking advice, to tell what they think ought to be done, and then ask if you do not think they are right. Hence, giving advice is seldom of any use.

I gave my opinion to a minister who asked for it some years ago, but it did not agree with his wish and he got advice from half a dozen others, who simply gratified his own notions. He took his own course, and the result was sad disaster. He really had not asked any of us for advice. His request was a pretense. He wished support for his own stubbornness. It is wise to ask if you are applied to, "Do you really wish for advice as to your best course, or have you made up your mind already?" It is not worth while to waste time.

The tendency to gratify the questioner is often complicated by a lack of complete appreciation of the situation. People who ask advice will seldom give a fair statement of the case. This is particularly true in church difficulties. It is never safe to take the representation of one side for its face value. There are always two sides. You need the facts of both sides. If you are wise you will not give advice without specifying precisely the representations made to you. It is never safe to say, "You are right in your judgment, and should act accordingly." No. You should say, "Your statement is as follows, etc. Upon *this showing*, then," etc. If you do not care to copy the statement made by the applicant, then, if possible, write on the back side of the applicant's letter and refer specifically to the other side for information. The chances even then will be that you will be misinterpreted.

Still, this method furnishes some safeguard. There is need of it. I have known very serious harm done by giving a general approval to a particular course without specifying what that course had been represented to be. Then again, sympathy may warp the adviser's mind. Perhaps he thinks well of the party applying to him. He hears a roseate statement from some person who has, for the time being, a remarkably pious tone. An impulsive man may immediately give his warm approval. I recall such a case which occurred thirty years ago. A deacon came to me, I know not why, but he came to me with a statement



and desired my view of the matter. I told him that, on his own representation, the society was in a wrong course, and I advised that it recede. The deacon was greatly offended. He said: "Why, only two days ago Rev. Dr. — told me that the Lord was on our side and we ought to go right ahead. Do you think that you know more than Dr. —?" I answered that I had no information from the Lord in this matter, but that I knew that the Supreme Court of Massachusetts would be on the other side. The headstrong deacon persisted, and the result was very expensive.

I think, however, that we may well distinguish between giving advice and giving information. What most persons really need is generally the latter and not the former. They need knowledge upon the subject under discussion. With that knowledge furnished they are in a good condition to decide what to do. Such is often the case when there is no controversy. It does not mean that they are to be influenced, but simply that they need to know. "Advice" is a general term, indeed, covering in common usage this feature. A person gets advice from a lawyer, when all that the word means is what the legal course would be, and not an urging or persuading the applicant to take that course. It is a familiar story, that of a man who said to a physician in the street, "Doctor, if such and such were symptoms, what should one take?" "Take advice," said the doctor, who knew the character of the questioner. I have myself repeatedly given advice of the soundest kind in some ecclesiastical affair, namely, "Go to a good lawyer." Of course, the cases thus under consideration concerned property or some legal organization, and not disagreements between brethren.

It is often rash for any person to give advice, even when it is asked for. By "advice" I now mean any attempt to influence or persuade. It is often assuming too much responsibility. It is best to stop with giving information. If one finds that a proposed course upon which an opinion is asked is clearly dangerous, it is a duty to warn against that course. But in cases of simple doubt, every one will shrink from attempting to decide for another. If one asks me, for instance, what physician he would better employ, I certainly should never advise him. All that I should dare to say would be to tell him who my own physician is and that I had entire confidence in his skill so far as exhibited in my own case and that of my family. So much is due to my physician.

But I should not dare urge my friend to employ him. Should I do so and he should follow my advice, and there should be some sad occurrence in his family which no physician could prevent, my friend would be a better balanced man than most men are if he did not feel a little hard toward me. Perhaps I ought not to be afraid of such a result, but I think that the information I had given him would be all that was warranted on my part.

Much less is one justified in giving advice without being asked. It is often impertinent. It assumes superior wisdom. No one is authorized, except in cases of danger, to interfere in other people's affairs. It is also assuming an improper responsibility. One cannot decide for another. Self-decision is essential to true development. The power to decide upon rational grounds

should be left to its natural course. I am not saying that a person who has had many years of experience may not kindly help the judgment of some young man who confides in him; he ought to do it. But what he will do is rather to inform the understanding, present a broad range of facts and suggest general principles rather than advise specific action at the time. An urgency which really decides for the person is not to be commended.

The best adviser a young man can have is his father. The best adviser a girl can have is her mother. Happy is the home where there is perfect confidence between these persons. Yet even the parents will often wisely but watchfully lead the children to self-decision.

### A FORSAKEN BOUGH AND AN UPPER-MOST BRANCH.

BY HARRIET PRESCOTT SPOFFORD.

What perfection of life is this in the Indian summer noon, with its veiling vapors, blue as the bloom on the plum, that seem always about to lift from some skyey mystery, with the sunshine itself mellowed through all the purple tracery of stem and spray in slender tangle and drooping curve, with the country-side still stained in color, with the soft, slow wind streaming from indolent tropics of balm as if born in the Islands of the Blest! But just now it was so different. How dreary was the day, how impossible it was to send the thought beyond the gray and lowering sky, how unfriendly seemed all nature, what depression in the chill air and grim outlook, how sinister the nightfall! The wind whistled with storm upon its wings, it roared in the tree-tops, and sent the rote of the sea up like a thrilling note of despair. In the summer storm, when we are young and strong, we rise on it with exultant spirit, but if the years have laid a heavy hand upon us, and whether they have or not, the autumn storm makes us aware of our defenselessness and gives us a strange dependency. How altogether vain we felt ourselves when out in the growing gale—straws driven before it scarcely more helpless! Fierce texts ran through our thoughts, "He hath bent his bow like an enemy." We saw, as twilight gathered, the earth "without form and void," and when the wind mounted with wild screams we said, "He shall come up as clouds, and his chariots shall be as a whirlwind, his horses are swifter than eagles. Wo unto us!" And in the night, as the house trembled, we thought of sailors driving on the coast, and we slept only by fits and starts and woke surprised, ashamed and full of an unreasonable joy to find the skies blue, the winds laid and the sunshine pouring in showers.

Come out, then, this bright fall day into the nearer and thinner woods, the green moss underfoot overlaid with floating gold, the canopy above alive and gay with flickering points of light. Though it be poonday, the raindrops glitter on leaf and brier with reflection of still purple ash and golden beech and scarlet maple, ruby and topaz and amethyst and beryl, the treasure house the king built "for silver and for gold, and for precious stones, and for spices and for shields, and for all manner of pleasant jewels" not so splendid as this bit of boscage of which the sun and wind are treasure-urders, and where none can turn the key upon us. "O thou afflicted, tossed with

tempest and not comforted, behold I will lay thy stones with fair colors and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy windows of pleasant stones." Was it not well to have the gloom for the sake of the glory, the storm for the sake of the vast woodland peace? "Awake, O north wind, and come thou south; blow upon my garden that the spices thereof may flow out!"

What wonder is this that flutters into our hands—painted in all fine blending of tint, color-discords resolved into harmonies in an inch of space—what delicate design, what artistry it is, to have been done by the same mighty forces that roll the stars, the sunbeam swinging a planet on its tip, moving lightly as a pencil that drips with color here? Long ago, concerning the work of his hands, one said, "I will also glorify them and they shall not be small." As the light sketches some prodigal artist tosses into the waste-basket are taken out by the peasant people with whom he stayed and pinned against the wall, so, when we presently go back to take our part again in the life of the town—"thou that art full of stir, a tumultuous city, a joyous city"—we will take this leaf and others with us to lay perhaps in the book we read,

To mark great places with due gratitude.

As we stand here and watch leaf after leaf drifting down, the thought has more than once assailed us that the race like the tree survives, but we like the leaf fall and are lost. We all do fade as a leaf, we sadly murmur. But as we look at this ripe thing lying on our palm, we also ripen as a leaf, we say, and drop at last in the death which is only another form of life, which is only new life set free. It is out of this setting free of new life, this change of the leaves from their substance, that the warmth let loose gives us this sweet Indian summer weather in which we walk abroad and fancy the day—with its pearly dawning, its rich noon life, its spicy afternoon fragrances, its early hazes that stretch an aerial barrier between us and the commonplace and island us in the ideal—is a day, not lost out of June, but hinting of a season lovelier yet than June, as if from the great body of death on earth were evolved the climate of the heavenly parallels. We all do fade as a leaf, but why not also as a flower? And should there be sadness in the fading of the flower when in the very act of fading it leaves its seed, not its son, not its heir, but the concentration and essence of itself, the thing that shall return a rose and not a lily, a lily and not a violet, its principle of life, its perpetuity, its identity? "The flower fadeth because the spirit of the Lord bloweth upon it." And the spirit of the Lord is the spirit of life.

But hark! We heard a little while ago as we stood the honk of the wild geese flying over, distance softening their cry to a wilder, sweeter music than that of the huntsman's horn. And now what is this sudden rush and flutter of lesser wings? Look out over the open. What a whirlwind of flickering lines rises from the reeds of the wide marshes, what a myriad of winnowing wings, what life, what motion, what swinging together, what fanning apart, what a cloud of sparks and shadows, darkening the sky for a moment, now go soaring away into the sun! "A bird of the air shall carry the voice, and that which hath wings shall tell the matter." O birds

flying south what stirs you, what conducts you? How do you know, fledglings of a year, what happy fields may lie beyond? Into what skies do you penetrate; what life awaits you there? What hope, what buoyant certainty leads you along your path into heaven beyond heaven and welcoming fields at last? It was St. Francis of Assisi who called you, "My brothers, the birds." How much more confidence in the hand that leads you have you than we who are not saints and do not often pause to call you our brothers! It is not you who are of little faith.

Even the flowers, the leaves, pushing forth into another climate, have more confidence than we. After all, may it be that faith is like any other faculty, a thing to be cultivated, to be nourished, to be strengthened, not stimulated and fed into the overgrowth of superstition, but cared for and protected till strong and fine it reaches clear sunlight? Can it be that it is possibly in its beginning the very seed of the soul?

The afternoon wanes, the moon swims up clad in golden mists—the cold hunter's moon that has lasted over into the November days. It is but a little while since the harvest moon held the heavens, casting the blackness of the great trees, the tremulous shadows of the upper boughs, into dusky aisles of dreamland, filled with "the precious things put forth by the moon"—the warm, rich harvest moon, flooding the great hollow of the sky with wonderlight, hanging overhead like some great brooding mother bird, as if

An albatross asleep,  
Balanced on her wings of light,  
Hovered in the purple night.

But now this colder, whiter moon sails up the sky, drawing a woven veil of mists up with her from river and wood and field. All the world grows dim and weird and sad again. There is no tree, there is no rock; we are shut off, lost and alone in space; and all the sparkle of the fire upon the hearth, the warmth of dear, human smiles and glances, the sound of singing and laughing voices cannot quite banish the specter of the white gloom outside. Yet when, hours afterward, we look out from the window of our upper chamber, the mist has risen like the tide of a white sea and overtopped the breathing world, but far above in the clear transparency of depths of midnight blue moves the "faithful witness in heaven," splendid as an archangel's shield made of one jewel, an impersonate force of nature always pursuing its way above mists and darkness, serene and strong, with the poet's white fire laden indeed, but laden also with the promise of "abundance of peace so long as the moon endureth."

And as we lift our eyes, and our soul seems interpenetrated with the glory of the upper and outer night, we almost seem ourselves to see the city that had "no need of the sun, neither of the moon to shine in it."

Western Reserve University this year has between 200 and 300 new students. About one-half of these are in Adelbert College and the College for Women. There are four new teachers in Adelbert, two in the department of English and one in the departments of history and chemistry. The alumni catalogue of Adelbert College, which has been in preparation for over a year, is in press and will be ready for circulation in a few weeks. It will include all students of the college since its foundation in 1826, and will contain much

valuable information never before published. Alumni catalogues of the medical school, the dental school, the law school and the College for Women will also be published during the present year.

### AIDS TO MY CHRISTIAN LIFE.

BY REV. W. G. FUDGEFOOT.

To give a clear and intelligent account of one's religious life in a short article requires a literary skill that I do not possess. I can but touch on three periods in my life. First, one-half of life prior to conversion; second, the early years of undisturbed faith after conversion and, third, the battle to keep the faith.

I was born over fifty years ago. The political and scientific worlds were in the birth-throes of mighty changes, but as yet the religious world felt not their quickening influences. With the exception of here and there a scholar, belief had become settled. The Bible was used not only for doctrine, for reproof, for correction, for instruction in righteousness, but for natural history, geography, ethnology, astronomy and chronology. Verbal inspiration was the rule and its authority unimpeachable on all the above subjects, while the Word of God and the Bible were synonymous terms. In fact, from Genesis to Revelation it was wholly a supernatural book.

As a child I believed all that was told me (until I could read), and so strongly was the supernatural side presented that for years the early characters of the Bible were more than human to me. The very crimes of these worthies were glossed over and it was disrespectful to allude to any of them in tones of censure. The theology was tinged with despair, and I was made to feel that I was a child of sin and a vessel of wrath fitted for destruction. One picture I remember in a book of poetry, a man in chains bathed in a sea of flame, and underneath, "Hell, the abode of dark despair." I ventured to suggest that the man would burn up. My dear old Calvinistic mother was shocked, and, although she had never read Wesley's remarks on asbestos as a material that God had mercifully provided to show that fire could not destroy everything, she gave me to understand that all things were possible to the Almighty. My first doubts were born right there. Not long after I was reading in Household Words a description of a coal mine, proving the great age of the seams by the remains of ancient forests, and my doubts grew apace concerning the age of the world. Here the conflict began in earnest. I brought up my newly acquired knowledge in the Sunday school, and was met by rebukes so severe that I graduated at once.

At a very early age I was an omnivorous reader and, as we sold the leading periodicals in the stationery department of the store, I had my fill of the most miscellaneous collection of the day—Punch, Diogenes, Illustrated London News, Dickens's Household Words and Chambers's publications, with the story papers thrown in. Had I been allowed to play more and read less I might have grown up a good little orthodox boy. There is not a single position that I took, as a boy in Sunday school and for which I was severely reprimanded, that the church does not teach today in her best pulpits. This is not egotism. It is too serious for that. Thousands of young people today

stand in the same dilemma now as I did then and my soul cries out with Goethe, "Let the light enter."

Not to weary my readers, my callow skepticism soon hardened into infidelity that kept by me until I was twenty seven. One great fact, however, stood firm. My mother's Christian life, with all the narrowness of the time, was saintly, while my boasted freedom did not bring a peaceful heart. The first check came from the twelfth chapter of Ecclesiastes, while walking in the fields on a Sabbath morn. My philosophy was good for youth and health, but not for old age and the inevitable beyond. The wish came that I could believe, when I thought of the words, "Faith cometh by hearing and hearing by the Word of God." I went home at once and, from that afternoon, attended church for three years morning, afternoon and evening.

The preaching aided me little, sometimes exasperated me, but the minister's character and some few good women were great helps. Bunyan came like a very evangelist, and in a revival I jumped from skepticism into ultra Calvinism, and that in a Methodist church. I looked upon my first love, science, with contempt, and fought well, like a fly in a cobweb. I rummaged among the old Puritan divines. I became a preacher, and, although God blessed my efforts in the conversion of men and women, more than half my studies and preaching were directed toward proving the truth of the Bible and the errors of Huxley & Co. I smelt heresy a mile away, and was ready to join the hunt with whip and spurs.

In the midst of a revival Briggs's Biblical Study fell into my hands, and now my soul was among the lions. It was not his conclusions that troubled me but his facts. It killed nearly all my sermons, and yet men and women rose every night for prayers. But for the lives of Kingsley and McLeod I should have been in despair. I reflected that the saintly Baxter of Kidderminster was among the higher critics and Luther, too. In the midst of my brooding this thought flashed into my mind: If a thing is true it will never lead away from God. And never since my conversion have I had such peace and freedom as came from that thought. Then I learned the great lesson that truths are not conflicting.

Since that day the Bible has become a new book. I no longer scurry through Judges and Kings like a boy running by a haunted house in the dark. And O, what goodly company I have found in Robertson Smith and Cheyne, Driver and Montefiore, Harper and Drummond, yes, and Darwin and Tyndale, Tennyson and Browning; and I rejoice in the Heart Beats of Mozoomdar. In all of them I hear deep calling unto deep, and they have quickened my spiritual life as I realize more vividly than ever the immanence of God and his ever living word that "is not bound," but can be still heard by every listening Samuel.

The growing attention of the modern church to the poor, the sick and the afflicted, the works of the Salvation Army and the writings of Cardinal Manning help my faith. The Parliament of Religions has been an inspiration. The people's palace and the people's church, the college settlements and the growing desire of the church to work in sociological fields all are feeders of my faith and worth more than all the so-called harmonizing of science and religion that were ever written.



## The Home

### MEDIAEVAL EVENTIDE SONG.

Come hither, lyttel childe, and lie upon my breast tonight,

For yonder fares an angell yclad in raimaunt white,  
And yonder sings ye angell as onely angells may,  
And his songe ben of a garden that bloometh farre awaye.

To them that have no lyttel childe Godde sometimes sendeth down

A lyttel childe that ben a lyttel lambkyn of his owne;  
And if so bee they love that childe, he willeteh it to staye,

But otherwise, in his mercie, he taketh it awaye.

And sometimes, though they love it, Godde yearneth for ye childe,

And sendeth angells singing wherby it ben beguiled:

They fold their arms about ye lamb that croodleth at his play,

And beare him to ye garden that bloometh farre awaye

I wolde not lose ye lyttel lamb that Godde hath lent to me;

If I coude sing that angell songe, how joysoome I sholde bee!

For, with mine arms about him and my musick in his care,

What angell songe of paradisoever sholde I feare?

Soe come, my lyttel childe, and lie upon my breast tonight,

For yonder fares an angell yclad in raimaunt white,  
And yonder sings that angell, as onely angells may,  
And his songe ben of a garden that bloometh farre awaye.

—Eugene Field.

Many newspapers have published a story showing the thoughtfulness of "the first lady in the land" in sending her carriage for the use of a woman who was in need of fresh air and could not afford to hire a conveyance. Such an act is beautiful coming from any woman, and those who have horses and carriages at their disposal do not realize how great a treat they can give to their neighbors who are less fortunate in their possessions. But a courtesy of this kind is made doubly valuable by asking the recipient an hour or two before the time for the ride. Many a busy housekeeper could plan her work in advance and thus gain a pleasure she would otherwise be obliged to decline. Another lack of thoughtfulness that has spoiled much enjoyment for these same housekeepers is the prolongation of a ride beyond the limits of time specified. Nature cannot seem as beautiful when you know your bread is rising beyond its bounds at home.

An article well worth reading is that on the Plague of Jocularity, by the late H. H. Boyesen, in the current *North American Review*. After reading it, if not before, one can hardly fail to acknowledge that as a nation our customary energy has taken us too far in our joking habit. This is true in proportion to the intelligence of the person, and it is often in circles of the highest refinement, so called, that we find a profanity far worse than the habit of profane swearing. The latter may come as a disease of boyhood, but the "funny habit"—habit of making fun—is not easily outgrown and drives its victims to juggle with words and ideas till everything in the heaven above or the earth beneath serves as the shuttlecock to be tossed about, in order that the reputation for wit may be sustained. We miss half the beauty of life when we are not able to preserve dignity or seriousness for our ideas. It is true that as a nation we undergo light misfortunes more easily because we can see the joke in discomfort, but this hardly compensates for what we

lose. And the effect on children is greater than we realize. To them is given to feel the eternal fitness of things, and to hear a serious subject treated flippantly by an older friend always leaves its scar.

Several significant facts relating to women's wages are brought out in the last report of the Massachusetts Labor Bureau. A committee of collegiate alumnae has been collecting data from their associates with a view to find out, if possible, whether women receive the same pay as men for the same work, and also the reasons for inequality of wages, if such exists. The questions cover a wide geographical range and are addressed to employers as well as employees, but the queries are restricted chiefly to professional pursuits. Of the whole number of women who replied, 389 are unmarried, 28 married and 20 widowed. Teachers predominate, numbering 169, librarians (47) come next, then follow stenographers, nurses, journalists and clerks. Without going further into detail, an analysis of the returns establishes these two points, among others of lesser interest: As a rule men do receive more pay for precisely the same work; they do not have others dependent on them for support any more frequently than women. The three reasons given by employers why women receive lower wages are competition, physical or mental differences, or differences in mental ability, and custom. The women themselves gave this as a reason: So many work for "pocket money" that it lowers the pay of all. Such investigations, conducted by educated women, are most valuable and, in time, can hardly fail to bring about more equable relations in the industrial world.

### THE STORMY DAY.

BY KATH UPPON CLARK.

As the outer landscape presents a totally different aspect in a storm and in the sunshine, so the inner world of thought and emotion takes on a grayer look when the clouds gather. The man who felt his faith and courage slipping away from him during the long, dreary days of November is full of buoyancy when the glittering May sheds its light over him. The woman who scolded her children, and made everybody around her uncomfortable when the weather was dark and damp, becomes a model mother under the elevating influence of bright sunlight and salubrious zephyrs. It has been definitely demonstrated by statisticians that crime and death increase rapidly during a long rain, or a protracted spell of very hot weather. In fact, it is no mere sentiment, and surely not profane, to say that the evil one and fair weather are at odds, while he finds men and women most pliable to his hand when the meteorological conditions are worst.

Well might the poet say of the perfect days of June,

'Tis easy then for the heart to be true.

It sometimes seems as though we should have little trouble with even our most easily besetting sins if pleasant weather prevailed all the time. But it does not. Fully half of each year's days are more or less disagreeable—balking cherished plans, begetting headaches, rendering life uncomfortable. Indeed, it is during bad weather that we may find those opportunities, for which we are all supposed to be diligently looking, for accomplishing the admirable

task known as "forming character." Only by resisting temptation, we are told, can the human soul become strong. Occasions for practicing this resistance are not rare with most of us, but they receive their largest reinforcement in bad weather.

It may be well for us, therefore, to consider anew the insidious and treacherous quality of the stormy day. It is true that it prepares the earth for the ultimate harvest, or so we have been led to believe, and that it is the sole condition upon which in our latitude fine weather can ever be provided. In the same way it may be pointed out, as has been intimated, that it may pave the path toward a regenerated humanity by rousing the higher forces of the soul to fight the demons, which make their onslaught in the protection of its shadows. But, all the same, while it lasts it is a bane and a trial. The electrical forces, which wise men inform us are actually let loose with the struggling storm winds and the scurrying clouds, work inexplicable, but none the less actual, havoc with our physical systems. Nerves slip away from our control. Responsibility is felt more lightly than before. Atom for atom, we are not the same beings as before or after the storm in organization or constitution.

In view of these facts, some excuse themselves for the irritability which they acknowledge that they feel upon a rainy day by saying that the case is taken out of their hands—that the Prince of the Power of the Air has shackled them to such an extent that they are innocent, even if they do infringe upon recognized canons of propriety. But this is no way to look at the matter. We had better, when we rise to the duties of the stormy day, buckle on an extra plate of armor and breathe a longer prayer than usual for strength to say nothing which we may regret when the gloom has passed away, and for grace to bear whatever it may hold in store for us from the carelessness of others.

In short, it is not only vulgar and unworthy to yield to the spell of malice and depression which is apt to descend upon our spirits with the fall of the barometer; it is directly at variance with the Christian profession. A Christian has no business to let himself be a pessimist or an optimist according as the barometer rises and falls. If he has really laid hold on something deeper than nature for his stay and support, there is no better time to prove it to the world and to himself than on the nerve trying stormy day.

### THE TREES AND THE MASTER.

Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives, they were not blind to him,  
The little gray leaves were kind to him,  
The thorn tree had a mind to him  
When into the woods he came.

Out of the woods my Master went,  
And he was well content.  
Out of the woods my Master came,  
Content with death and shame.  
When death and shame would woo him last,  
From under the trees they drew him last,  
'Twas on a tree they slew him—last  
When out of the woods he came.

—Sidney Lanier.

That education only is valuable which creates thought.—William M. Thayer.

## GRANDMA DEERING'S FORETASTE.

BY MRS. F. M. HOWARD.

"How is she this evening?" asked the neighbor who had run in the back way, with a shawl over her head.

"She's been restless all day," Mary Deering replied. "To tell the truth, she's gathered from our looks and something which the doctor said that we don't expect her to get better, and she's mortally afraid to die. I can't understand it, either, such a Christian as she's always been; but she has worried and grieved until she's all unstrung."

"Poor old soul. I expect it's just the physical part she dreads," replied the neighbor, sympathetically. "We all dread death more or less, I fancy, though few of us are so well prepared to go as she is. Asleep, is she?"

"Yes, she dropped off a few minutes ago."

The two women stole softly into the bedroom and stood by the bedside. An aged face, seamed deeply with a network of care lines, lay upon the snowy pillow. The breeze from the open window stirred softly a lock of snowy hair upon her forehead, and her wrinkled hands were folded upon her sunken breast. The old face, which had been beautiful in its time, wore a troubled look, and the moisture of a tear still lingered upon the cheek. The evening breeze wafted in a sound of song.

They'll sing their welcome home to me,  
They'll sing their welcome home to me,  
The angels will stand on the Hallelujah strand,  
And sing me a welcome home.

The old lady's lips quivered, and she moved a little as if the strains disturbed her.

"O, those people do distress me so with their noise and their everlasting singing," whispered Mary Deering, impatiently. "I would close the window, but she must have air."

"It's the Salvation Army, isn't it?"

"Yes. They've just rented the hall across the way."

Welcome, welcome home,  
Welcome, welcome home,  
O, the angels will stand on the Hallelujah strand,  
And sing me a welcome home.

The troubled lines on the aged face were smoothing out as her inner consciousness seemed to absorb the cheering strain, and the two stood and watched her in wonder.

"It almost seems as if she understood what they were singing," whispered the neighbor, as a peaceful look stole over the sleeping face.

"She is dreaming, I think," returned the daughter, softly. They watched her in silence. Gently, as the sunbeams steal across the morning landscape, the reflection of the glorious vision within threw its beams of joy and hope over the aged mother's face. At length she awoke and looked into the awed faces beside her with a look of bewilderment. Then a sobbing cry broke from her trembling lips. "Am I still here? I thought I had got home."

"You've been dreaming, mother," said Mary, gently, smoothing back the stray white lock with a tender hand. "The singing over at the hall disturbed you."

"O, no, it didn't disturb me, Mary," the mother replied with eagerness; "such singing as I've heard couldn't disturb any one. I was just on the brink of a river, Mary, and over on the other shore there was such a throng waiting for me. Your father was there, stretching out his arms to greet me, with little Nellie and Benny beside him. O, I can't tell you how glorious they looked,

Mary, and so natural. I knew them among all the throng of old friends and neighbors who were there. There was another one, too, whom I have longed to see — my Saviour, coming down to the very brink of the river to meet me," she continued, tears of rapture stealing down her aged face at the remembrance, "and such music, songs of rejoicing and welcome. O, Mary, I shall never dread death any more."

"Thank God for that!" exclaimed Mary, fervently, as she bent down to kiss the beaming old face, her own wet with tears.

"Jesus can make a dying bed  
Seem soft as downy pillows are,"

quoted the neighbor, softly. "God will surely give abundant dying grace to one who has had living grace so long as you have, Grandma Deering."

"I know it now, dear, but I hadn't sensed it before. I've always had a dreadful fear of dying, but it's all gone now. Praise God, I can hardly wait for his summons."

"Mother witnessed a very painful death-bed scene, when she was quite young," explained Mary, as she lighted the neighbor out, "and I think that has helped to give her this lifelong dread of her dying hour."

A few more peaceful, painless days and grandma lay one morning upon her pillow, one withered hand tucked under her head and her aged face beaming with a holy smile of rapture.

Mary stole in softly to see if she was awake. Her heart bounded with alarm at sight of that joyous smile, and she hastened to touch the hand which lay outside upon the counterpane. It had been cold for hours. "She's had her welcome home," murmured Mary through her tears, "and I can never be thankful enough that she had the foretaste of this her first day in heaven."

At the funeral a quiet, serene faced girl in Salvation Army uniform stepped to the side of the open grave and sang the Welcome Home song.

People looked on in wonder and said to each other that it was strange and irregular, but the song comforted Mary as no studied eulogy or solemn funeral hymn could have done, and the neighbor and the captain who sang understood.

## DISCONTENT OF YOUNG PEOPLE.

BY VIRGINIA VAN DE WATER.

It is fashionable to be bored. Astounding as this statement may sound it is none the less true. These modern days make us acquainted with many new theories, and one which is often advanced by the youth of the present day is: "All the world's a grind, and all the men and women bores and bored."

"O," sighed a young collegian to me, "I am so tired of people and things!"

"Perhaps," suggested I, "you have been unfortunate in the people with whom you have come in contact."

"No, indeed!" was the prompt reply, "I have lots of jolly friends, but they weary me."

"Do you fancy you weary them?"

"Possibly," he answered. "But they one and all bore me, even those whom I most like."

"Is the fault not in yourself?" asked I, tentatively.

"It may be; but I am more inclined to think that a general sense of ennui is in the air. Every one is conscious of it; only few are honest enough to run the risk of un-

popularity by openly declaring their convictions. We young people of the present day have known all the sensations by the time we are twenty, and after that are unaffectedly bored by life and one another. When we once get out in the world we buckle on the business harness and join in the race for the almighty dollar—the one great American human factor. The remainder of our days on earth is spent in the pursuit of money. One might paraphrase the answer to the first question of the Westminster Catechism, as to what is the chief end of man, and reply: 'His chief end is to make money and to enjoy it until he dies.' Only he does not enjoy it. I tell you the whole thing, even money-making, which is considered the main good, is a ghastly bore."

After he had gone I turned to my Webster to search for the exact definition of "bore." "A person or thing that wearies by prolixity or dullness; a tiresome person or affair; any person or thing which causes ennui."

Was this beautiful world, this full life, such a "thing" or "affair" as that?

I put the question a few days later to an honest, straightforward young woman. She is an Episcopalian, a lover of her church, and, I have always thought, a happy woman.

"Do you know," she said, "that when our rector reads the General Thanksgiving I try not to hear the clause which says, 'We thank thee for our creation'? Then there is a hymn in one verse of which thanks are offered to God as man remembers that

He made thee when he might have made  
A soul that would have loved him more;  
He rescued thee from nothingness  
And set thee on life's happy shore.

But I cannot be glad for these things! Since I am here I am willing to live out the span of my days, but I am not glad that I was born. Life is such a farce, such a bore."

And this is the moan of many young people of the present day. There is a fashionable discontent that is far from divine. That those who have had heavy sorrows, crushing bereavements, years of toil and pain should find this life only a hard and severe training-school for the glorious life beyond is not strange. But when a young, healthy man whose life is full of joy and happiness complains that "the game is not worth the candle," it savors of affectation. He is either singularly ungracious and unappreciative or sinfully selfish.

An old-fashioned mother, who was an excellent disciplinarian, used to call her fretful or peevish child to her and ask, "What are you crying for?"

If the reply was, "Nothing," she would say, "If you are crying for nothing, I will give you something to cry for."

The "something" usually proved to be a small willow switch scientifically applied. Severe as this treatment would seem to many latter-day mothers, it never failed to cure senseless discontent. It is a pity that some such form of punishment cannot be introduced for the betterment of the malcontents who are supposed to have attained years of discretion.

But, seriously, there is so much real trouble that to those who have it to bear there seems actual sin in complaining against life simply because it is a fashionable fad to do so. The dear Father who puts us here gives each one of us the opportunity to make life bright for somebody. And the only thing which prevents this brightness



from shining forth is dark and gloomy thoughts of self. When we once learn to put that in the background we will find so much that is good and true and beautiful in this world, so much work to be done for God and for one another, that we have no time or thought for ennui. It sounds harsh to say that if people bore us it is because we are selfish, but it is true. And it is healthful for us to remember that, if others bore us, we probably bore them to a still greater degree.

It is our duty to look for the sunshine and to get all the good out of this life that we can, always bearing in mind that the truest good comes from loving others above ourselves. And if clouds thicken and sorrows come and the light of our eyes is taken from us—what then? It is still God's world, into which he has put us and where we must wait his will, firm in the conviction that were it not good for us to be here the Father would not leave us here, for he makes no mistakes.

God's in his heaven,  
All's right with the world.

As my friend quoted a verse from Faber to enforce her argument, may I not also strengthen my plea that life is worth the living by quoting a few lines from two hymns by the brave, helpful Christian? The first is:

'Tis we who weigh upon ourselves;  
Self is the irksome weight;  
To those who can see straight themselves,  
All things look always straight.

And the second is even more rife with suggestion:

But not for joy nor yet for peace  
Dare we desire to die;  
God's will on earth is always joy,  
Always tranquility.

To die that we might sin no more  
Were scarce a hero's prayer,  
And glory grows as grace matures  
And patience loves to bear.

Before such lines as these fashionable boredom becomes discontent that would be sinful were it not so senseless.

### CHANGES OF RAIMENT.

BY A MALE CONTRIBUTOR.

I fear that many of us hardly appreciate the smallness of the outlay and the largeness of the income connected with a change of raiment. I am not speaking of anything due to the demands of fashion, and my counsel is not primarily intended for the gentler sex. But men often dislike the bother of changing their clothes, when really the time and trouble expended cannot compare with the gain in comfort and health. What I advocate is a complete change of all the garments, with a tepid sponge or shower bath and a good rub-down with a harsh towel intervening between the two suits. The whole, with a little practice, can be accomplished in ten minutes, and the result is a new man. Some details are worth noting. A large sponge is a great help in bathing, both in applying the water to the skin and in taking off the drops afterwards. A large, rough towel dries the skin quickly and gives a good glow. I have a pair of linen Turkish towels, each eighty inches square. Linen is better than cotton, and such towels should never be ironed, as that would spoil their roughness.

Whenever violent exercise is taken, it should be preceded by a complete change of clothing, and followed by a bath and the change back. A suit of gray flannel, which does not soil as readily as white, is appropriate for exercise the year round. I have

heard that it was Charles Sumner's practice, after a night spent in the Senate Chamber, to bathe and put on a complete suit of fresh clothes, and then be ready for his day's work almost as if he had rested during the night.

Those who work with the brain are often troubled with discomfort from the feet being either too warm or too cold. Frequent changes of shoes and stockings will usually cure this, and the wearing of slippers or low shoes while at work will help by keeping the feet well ventilated. In general it may be said that a man will do more work and better work by spending some time in securing the highest efficiency at the start, and the greatest rapidity consistent with thoroughness. Such efficiency is greatly promoted by judicious changes of raiment.

### FINIS.

BY ANNA B. PATTEN.

As death makes beautiful the fading leaves,  
And touches them with glory ere they fall;  
So should our faces radiant light receive  
When we are nearing that last change of all.

### THE FATHER'S INFLUENCE.

In an admirable article by Dr. C. H. Parkhurst in the *Ladies' Home Journal*, he says, concerning the relative influence of the father and mother:

It is life and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy. Boys love their mother and believe abstractly in all the sweet and virtuous lessons learned at their mother's knee, but the world is so different a place from the home that, once the boy has begun to get out into it, home virtue gradually comes to appear impracticable—a sort of dress-parade affair that is too delicate in its texture and too fine in its finish to sustain the rough usage of common, workaday life. . . . Now it is just at this juncture that everything practically depends on the father. The boy loves his mother probably more than he does his father, but so far as relates to the affairs of life in general, and on its hard side, he has ten times the confidence in his father's practical and available wisdom that he has in that of his mother. And if his father finds it necessary in the conduct of business to strain one or two of the commandments, the boy will keep on repeating the commandments to his mother and commence breaking them with his father, and that, too, without feeling that the sinuosity of the procedure involves any great amount of inconsistency. As it seems to him he is only doing what a man on his travels does with his watch, which he sets according to the longitude of the region he happens at any time to be in, without any suspicion of having done violence either to meteorological or horological principles. The only thing that will save the boy, and hold him in such a way true to the fixed pole of rectitude that no considerations of place or circumstance can deflect him, is that he be under the domination of a father whose life in the midst of the world incarnates the principles learned from the mother in the midst of the home. The boy will believe in the feasibility of his mother's doctrine of righteousness if he sees his father take it out and exemplify it under the stress of business.

The father's life to this degree measures the power of the mother's tuition, and is as the hand of God hastening or postponing the fulfillment of her maternal longings and prayers for the children of the household.

Prayer is what exalts sentiment into action and service to humanity into worship.—*Henry A. Stimson.*

### Closet and Altar

*Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.*

It is a blessed thought that from our childhood God has been laying his fatherly hands upon us, and always in benediction; that even the strokes of his hand are blessings and among the chiefest we have ever received. When this feeling is awakened the heart beats with a pulse of thankfulness. And all our life is thereby drawn under the light of his countenance, and is filled with gladness, serenity and peace.

It is only when we live and associate with God in personal, loving intercourse, when God himself is all to us, when our whole being is continually opened up and exposed to the mighty influences that are at work where his holy presence is revealed, that the capacity will be developed for believing that he will give "whatsoever we ask."—*Andrew Murray.*

Receive every outward and inward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation with both thy hands, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with thy self-denying, suffering Saviour. Look at no outward or inward trouble in any other view. Reject every other thought about it and then every kind of trial or distress will become the blessed day of thy prosperity. That state is best which exercises the highest faith in, and fullest resignation to, God.—*William Law.*

Disappointment—his appointment,  
Change one letter, then I see  
That the thwartings of his purpose  
Is God's better plan for me.  
His appointment must be blessing,  
Though it may come in disguise,  
For the end from the beginning  
Open to his wisdom lies.

Disappointment—his appointment,  
"No good thing will he withhold,"  
From denials oft we gather  
Treasures of his love untold.  
Well he knows each broken purpose  
Leads to fuller, deeper trust,  
And the end of all his dealings  
Proves our God is wise and just.

O thou Saviour of the world, all things are in thy hand or under thy hand. Thou didst die for us; thou didst rise again; and now our prayers are a part of thine. Thou dost take them up and refine them and give them meaning and wisdom, and return them to us in great answers of love. We cannot find our prayer in the answer; it is lost in the greatness of the reply. Great is thy love, infinite in tenderness thy compassion. We call thee man because then we can touch thee; we call thee God because then thou canst lift us beyond all mortal strength and fix us in absolute security. Thou art Immanuel—God with us—never to be explained, always to be felt; a living presence. May we find in thy cross the center and sum of all things, the beginning and the end of the rest which is thy righteousness, and may we lean our little crosses—so small—against thy infinite woe. Amen.

## CHRISTMAS FOR LITTLE ONES.

BY MRS. G. H. MURRAY.

Christmas is less than six weeks off, and the children are already looking forward to it eagerly. They, at least, do not need to rack their brains to plan what they can make for presents. Each year articles appear in the papers telling of dainty articles which little fingers can make for papa or mamma or the favorite auntie, but a few suggestions may not come amiss for things that can be made, not bought, for children under ten.

An auntie with about a dozen nephews and nieces under that age, and not having the necessary means to buy each one a remembrance, has to set wits and fingers to work. As some one aptly says, "If we cannot spend money, we must spend time." Or perhaps some busy mother may like to be reminded of something to please her boys and girls.

How many of your little ones have crocheted chamber slippers? Lamb's wool soles can be bought for about fifteen cents, while half a skein of Germantown and odd minutes of a day will make a pair that will delight the heart of the children, and keep their feet warm when they slip out of bed on a winter morning.

You have scraps of worsted left over? Baby will be made happy with a ball made from them. Not sewed through circular cards, for that takes too much worsted, but crochet a chain of twenty-five stitches, turn and crochet five stitches plain, then fifteen with a long stitch and the last five plain again. Continue the crocheting in this way until you have a piece that can be stuffed with cotton into ball shape. Gather the ends tightly and sew together. Babies all like the soft ball they can throw in the house, and it can be made of small scraps. A box of beans in the middle makes a rattle that is pleasing, too.

Sliced pictures are interesting to children from six to eight, and can be made as well as bought. Take one of those pretty pictures you have been saving, paste it closely on to a piece of pasteboard, and then, with scissors or knife, cut it into slices or irregular pieces. Two or three of these in a neat box, with a last year's Christmas card on the cover, will please and amuse for a long time.

Another use for the pictures. Get at the store or laundry a large sheet of stout wrapping paper, and fold and cut this into scrap-book size. On each page paste one or more pictures, leaving plenty of space for the child to write a story about the picture for himself. One or two sharpened pencils might accompany the book, or a box of paints to color the pictures.

Have the children a special place for their mittens? They, as well as their tired mother, will be glad of a "place for everything" if everything can but have its own place. This has proved useful in several families. A linen bag similar to a shoe-bag, but with pockets not so deep, may have outlined on it a couplet from the familiar Three Little Kittens who lost their mittens, and each child may have his own particular pocket.

A still smaller bag is good to hang beside the home blackboard for the chalk and eraser that are so apt to be dropped on the floor.

Those who have little ones old enough to read the Bible for themselves may be

interested in a book made for a certain little girl seven years old. It is a blank-book called Auntie's Sunday Book, and is kept exclusively for Sunday afternoons. One page has verses from the Bible written out, blank spaces being left in place of a noun, with the reference given. The verse is to be found and the missing word written or printed in. On another page was a similar idea with the name of a color omitted, and in addition a small circle to be filled in with the color mentioned. Other pages were prepared for anagrams, and verses to be found and written beginning with the letters of her name. Again, a pretty picture was pasted on, with a space for a suitable verse, etc. For those who long to have their children become familiar with God's Word, this is an attractive study. And so, too, by these simple, homemade gifts, Christmas may be made a lasting pleasure for parents as well as children.

## MERRY CHRISTMAS FOR INDIANS.

Last year the readers of *The Congregationalist*, in response to an appeal, sent forty boxes or packages of gifts to the Indian children in Government boarding schools. If all could have read the accounts sent by superintendents and teachers of how Christmas was celebrated, they would have felt amply repaid for labor given and sacrifices made. The children wrote interesting letters out of grateful hearts, and many were given proof, which greatly surprised them, that distant friends, unknown to them, felt interested in their welfare.

One school was inspired to do something for others, too, and help was sent from there to a colored school in the South. Another contributed toward the fund of a missionary society for Christmas celebrations elsewhere. One barrel of gifts sent by the students in one of our girls' colleges was a source of joy all through the year on account of its influence upon the behavior of the Indian children. Before Christmas they had not been as attentive to their studies and the wishes of teachers as could be desired, nor had their parents been contented to have them at school. After Christmas, even to the end of the school year, they were contented, good and happy, while their parents' idea of the school apparently entirely changed.

Below is a list of suitable presents, and an address of a school will be sent to any one wishing it:

Hair ribbons, pocket pincushions, dolls, scissors, handkerchiefs, toys, dishes, games, sewing bags, needle-books, purses, penwipers, knives, neckties, tops, marbles, base and footballs, collars, aprons, pocket combs, whistles, threads, coarse and fine, needles, pins, wools, crochet needles, materials for doll clothes and fancy work, colored crayons, paint boxes, paper dolls, paper furniture, paper animals, gigsaws, language, number and history games. Also gift beads, colored leather cut in strips for mat weaving, leatherette designs with worsteds for working, dissected maps and pictures, Christmas cards, pictures, picture-books, books of easy reading, etc.

In writing please state, if possible, about how many little gifts can be furnished. Address (inclosing stamp and mentioning *The Congregationalist*) the chairman of the Young People's Department of the Women's National Indian Association, Miss Marie E. Ives, P. O. Box 1065, New Haven, Ct.

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None Such Mince Meat. For sale by all Grocers.  
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## The Conversation Corner.



**EAR BOYS AND GIRLS:** We have missed our dispatch boat for several weeks. The Captain's last budget of letters seemed to have been gathered on a trans-continental trip, ending up in California,

although we could not make out exactly how he got to North Dakota, or from there to Oregon. Two letters (received by the regular mail) try to explain it:

NIAGARA, N. D.

*Mr. Martin; Dear Sir:* This town was named Niagara by the first settlers who came from Niagara County, N. Y. It is on a dry branch of the Turtle River; there are no falls here. *Capt. M. D. came on the Great Northern R. R.* It is so cold here that we have to wear our mittens and the men are wearing their overcoats.

ANNIE C.

A "dry branch" would not trouble the old Captain any—I believe he could take the 26 up one of those "draws" which the Iowa minister described last week! Did not Abraham Lincoln, in a war-time message or speech, make a quaint reference to "Uncle Sam's web-feet," making their way up the bayous and through the marshes of Louisiana?

FOREST GROVE, ORE.

*Dear Mr. Martin:* I thank you for the stamp collector's list and for the leaf from the John Alden house. I inclose a "George Washington" I forgot about before. [Honest boy—worthy descendant of John Alden!] I think the old Captain must have sailed up to the Yellowstone Lake and then carried to the head waters of the Snake, down the Snake and the Columbia, and up the Willamette, and through creeks to Forest Grove. I am going to Portland tomorrow to see the Exposition. Your little friend, HORACE T.

The next two letters seem to show that Captain Myles has been in Asiatic Turkey. I have been examining the map and I think I see how he could have visited both places, sailing from California to Constantinople, and that without having a much longer "carry" than Horace refers to in Wyoming. Do you see it?

The first letter is from an ancient city in Mesopotamia. Greek-studying Cornerers know that that means *between the rivers*—what rivers? (I saw an Armenian last night who had just arrived from Harpoot, in that same region, but I did not think to ask him about the "carry.") Those of you who have memories two years long may remember that Miss Shattuck of the Central Turkey Mission sent us two lamps from an ancient tomb and wished, if possible, in exchange, a crocodile's tooth and some Southern moss for the mission school cabinet. By a curious coincidence we had just then received from a Florida correspondent some hanging moss and an alligator's egg, and these, with a few other little things, I sent (after many days!) in an "America Board box" to the missionary. Now we have this interesting letter from her:

OORFA, TURKEY.

*Dear Mr. Martin:* I was delighted last week by receiving the gift to our school. The alligator's egg and all else will greatly interest my boys and girls, at present browning themselves under the almost tropical heat, by life in vineyards or less wholesome city life, sleeping under the open sky, as did the Abrahams, Jacobs and Josephs before them. The only drawback to such a life is the *sore eyes* it entails. I have a package of rewards for giving

tomorrow morning at the examination of the last set of our schools, and among other gifts are forty-three for those who have kept their eyes in perfect condition during the past six weeks. I gave them four rules: 1. Play in the shade, and not in the sun. 2. Allow no flies to light about the eyes. 3. Wash the eyes four to six times a day. 4. Stop crying before beginning. The teacher assures me they have been in all respects most vigilant, often choking down great waves of sorrow, "so that their eyes may keep well till examination." . . . Our older girls are making *shahré* one day in the week to help pay their general school expenses, rather heavy on the people since our good old Board is unable to help as formerly. If twenty-five work twelve hours together they all earn about forty cents. They work with a will. I told them yesterday about the 75,000 child-widows in India, and they thought themselves much blessed by having a birth and home in Turkey! Oorfa is the ancient Edessa, a very, very ancient city, full of the traditions of Abraham.

Yours gratefully, C. S.

Three remarks: (1) Let small Corner children remember the fourth *eye rule* of the Oorfa children, when they pinch their fingers or bump their heads! (2) How little a thing does good—a bit of gray moss or an alligator's egg pleases and interests children on the Euphrates. (3) Turkey better than India—America better than Turkey; Cornerers can earn more than one cent and three-fifths in a day! If those children give of their poverty, how much more ought we to give of our abundance to help "our good old Board" to support those schools!

And now we have a letter from a teacher in another school, in which are our "saddle-bag twins." The letter is written in Armenian, but I could not read a word of it, and I know very well that D. F. would make a botch of it if he attempted to set it up. So I have asked a missionary lady from that region, now in this country, to translate it for you.

YOGSAT, TURKEY.

*Little Children:* You that from the corners of the earth are laboring for the advancement of the poor children to be found in my school bring to my mind this saying of the Lord, "This that you have done to one of the little ones you have done unto me." Therefore, on the part of my school, I make known to you my deep gratitude that you have begun such benevolent work. God bless you! —, TEACHER OF KINDERGARTEN SCHOOL.

Is not such a beautiful word from far-off "Galatia" sufficient reward for the few dimes we gave for Aram and Vahan?

Since I wrote the last sentence I have had a call from a Japanese gentleman, who has been studying in this country and is just starting *via* Vancouver for his home-land. He takes our greetings to our little friends in the Okayama Orphanage, O Humi San and O Hana San. Last week I heard an address by Mr. Rowland, one of our missionaries in Japan, and he gave a very interesting account of Mr. Ishii's institution in Okayama, and I felt glad that the Corner had a little part in it.

Now that we are upon benevolent work, I wish to say, in answer to frequent inquiries, that the Pitts Street Mission in Boston can make good use of old papers and magazines. You know that is the place where "tramps" get a (very) cheap lodging and a five-cent meal. Mr. Parkhurst, the superintendent, says they are always glad of simple reading, especially if illustrated. Don't carry ponderous magazines or papers that you can't read yourself! The dear old *Youth's Companion* (old numbers) is particularly acceptable. The tramps' entrance is at 7 Pitts Street, the chapel entrance on the corner of Green Street.

*Mr. Martin*

A Good Almanac

## The Sunlight Almanac

for 1896 contains 480 pages, bound in crimson leatherette and stamped in gold (worth 50c.)

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## The Sunday School

LESSON FOR NOV. 24.

Isa. 5: 11-23.

### THE WOES OF INTEMPERANCE.

BY REV. A. E. DUNNING, D. D.

The London Sunday School Union asks that the fourth Sunday in November be observed throughout the world as Temperance Sunday. Therefore the lesson committee has chosen this lesson for this date. It is one of the most impressive pictures in the Bible of the national consequences of using strong drink. It is a description of actual conditions in the declining period of the kingdom of Judah, and it reveals one of the chief reasons why that kingdom was destroyed. The prophet sets in array the most prominent evidences of the blight which falls on a nation given to intemperance.

1. Drink destroys spirituality. The appetite for stimulants is universal. It may easily be so cultivated as to become a diseased appetite. Then it spreads as a contagion. Private drinking becomes social drinking. Convivialism becomes coarseness, and, like a locomotive with open valves when the hand of the engineer becomes paralyzed, society rushes with increasing speed toward destruction. This is not a modern growth of civilization. It is not peculiar to highly organized social conditions as in England and America. It is as old as history. Judah furnishes a startling instance of it. When Isaiah wrote a large class of people made it their business to get drunk [v. 11]. They pursued their business with passionate eagerness, rising early and keeping at it till night found them with appetite satiated.

As they corrupted themselves, so they abused the choicest gifts of God. One of these is music, which is fitted to soothe and elevate the soul. But they made music a means of dissipation [v. 12]. They spiced their feasts with "the harp and the lute, the tabret and the pipe, and wine." Strong drink turns the best blessings into curses. Those most tempted by it are men of rich natural gifts, fitted to enjoy deeply the higher manifestations of God in nature, the treasures of art and the attractions of society, to charm and influence their fellows. But strong drink deadens the conscience, blinds its votaries to visions of God, kills aspirations after him, while it intensifies every animal appetite. "They regard not the work of the Lord, neither consider the operation of his hands."

2. Drink destroys honor. Drunkenness had been a prominent cause of the downfall of the kingdom of Israel, whose people had already been carried into captivity by Assyria [v. 13]. The same prophet points to the site of the once splendid city of Samaria on the hill overlooking the rich valleys, and says, "Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!" Nothing destroys so many as intemperance. It is like the grave with open mouth swallowing up all that is the object of personal or national self-respect. "Their honorable men are famished"—they have nothing left on which to feed righteous pride. The glory and pomp and joy of a free people sink into the yawning chasm [v. 14]. All classes suffer. The obscure man is ashamed of his country, and men of prominence lose heart and hope [v. 15]. These verses might have been written of some of our great cities today. They have in them universal truths which are the vital elements of prophecy. New York has for years been an example to which Isaiah's words have fitted. Its liquor saloons and clubs have been hotbeds for murder, lust, bribery, theft, robbery—every crime and vice which make honorable men blush; and honorable men have surrendered themselves without hope to rulers whose criminal record is open and unquestioned. Even now many of its

best people seem hardly half awake to the disgrace they all share.

3. Drink destroys property. Population crowds into cities in which intemperance flourishes, but the prosperity is only temporary—"Then shall the lambs feed as in their pasture." That seems a strange prophecy of a great city, that it shall become a pasture ground. But Samaria is only one of many illustrations of the fulfillment of that prophecy. Give any nation long enough, when it has lapsed into intemperance, and its doom will be fulfilled. Strangers will devour the property of rich drunkards and make their possessions waste places.

4. Drink perverts judgment. No wise man mocks at divine warnings. History teaches him the folly of such a course. So does his own experience and observation. The woes of the Bible against drunkenness are being fulfilled every day, and there is hardly a household not affected by them. Some people at a social party were joking over drinking habits and telling laughable stories of drunkards. A man eminent in political life who was present was observed not to be amused. Some one asked him why he saw nothing to laugh at in the incidents told. He replied, "It is because too many of my family and friends sleep in drunkards' graves." Yet when the warnings of this Scripture lesson are repeated in the ears of those who already have begun to drink to excess, many of them will say, sneeringly, "Let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" They have ceased to discern between good and evil, darkness and light [v. 20].

Every community has in it men who speak with confidence of the uselessness of fanatics who fight against intemperance, and they have some warrant for their criticism in that many friends of temperance contend as earnestly against those who will not adopt their methods as against the foes of temperance. But these men help no one to resist evil. They will not recognize the evil. They call it good. They call darkness light, and insist that other men shall call it by the same name or be counted fools. They are "wise in their own eyes and prudent in their own sight." The man who defends intemperance and is in any sense a prey to it misjudges himself, his friends, his foes, his country, his God.

5. Drink ruins good government. No drunkard is fitted to be a governor, judge, mayor, or to hold any political office. He cannot be trusted. The mind and conscience affected by strong drink are perverted. We have good reason to expect them to "justify the wicked for reward, and take away the righteousness of the righteous from him." A man need not stagger through the streets in order to come under this indictment. He may be "mighty to drink wine." He may be able to take much and not succumb to it. The mind is often drunk when the body appears to be sober. No city or country is safe when intemperate men hold office in it. This is an axiom. Every voter should heed it. One word of caution, however, is needed. Rumors are frequently circulated about evil habits of public men which are without proof. To spread such rumors is a crime.

This terrible picture of the woes of intemperance more than 2,500 years ago might have been written for this morning's newspapers without the change of a word, and it would have been true. Illustrations proving and confirming it abound. They should be strongly presented to the young. If there is one truth above another to which evidence is furnished that is uncontrovertible, it is that the liquor saloon is the enemy of spirituality, of honor, of material prosperity, of sound judgment and good government. Every Christian ought to have as one of his mottoes, Down with the saloon!

The rewards of heaven are to be the development of what is within us rather than the

addition of something from without.—Henry A. Stimson.

### THE CHURCH PRAYER MEETING.

Topic, Nov. 17-23. Special Perils of the Love of Money. Luke 16: 19-31; 1 Tim. 6: 6-10.

Hardness of heart. Absorption in earthly things. Covetousness. Pride.

(See prayer meeting editorial.)

### Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 24-30. Praise and Purpose. Ps. 116: 1-19.

While it is true that the spirit of praise should pervade continually the Christian's life, his work and worship going hand in hand, it is equally true that he needs certain regularly recurring times and seasons to aid him in recognizing the goodness of God. This is the justification for the morning and evening prayer, the blessing at the table, the stated assemblages in the sanctuary and the observance of such anniversaries as Thanksgiving and Christmas. We become so absorbed in what we are doing or enjoying day by day that we easily forget the source of our blessings, or, if our lot is a hard one, we fail to remember that we have any mercies at all. So it is a good plan for a Christian now and then to take paper and pencil and jot down his reasons for praising God. Health, reason, home, friends, a place to work in God's great working world, the opportunity to help some one else—these and kindred things should evoke gratitude. But one cannot rise to the highest note of praise until, like the Psalmist, he can heartily thank God for the discipline endured, for the disappointment, the bereavement, the defeat that may have dimmed the eye and torn the heart; for, unless one's life has been touched with something akin to this, one has not fathomed the depths of the divine compassion and helpfulness. Nothing endears a friend so much as the manifestation of his friendship when the storm is fiercest. So when God carries a man through a bitter experience he gains a new idea of the power and comfort of the Christian faith.

But recognition of God's goodness must be followed, as our subject intimates, by resolution. Note how many times the words, "I will," occur in this Psalm. A sense of his marvelous deliverance stirs the writer's heart to new consecration. Purposeless praise amounts to very little. Mrs. Browning has drawn, on the other hand, the picture of one who paused in his task only long enough to praise and to resolve:

And ever at each period  
He stopped and sang, Praise God,  
Then back again his curls he threw  
And meekly bent to work anew.

It is rich and Christian to say, "I want to praise the Lord for this and that thing. My heart is running over with delight." But the practical question is, Brother, what are you going to do about it?

Parallel verses: J. sh. 24: 15-17; 1 Sam. 1: 26-28; 2: 1; Ps. 22: 26; 50: 23; 116: 12-14; 145: 4, 10-12; Isa. 38: 18, 19; 63: 7; Luke 19: 5, 6, 8, 9; John 1: 35-37; 4: 39; Acts 2: 46, 47; 16: 25, 26, 29-34; 1 Pet. 1: 7-9.

### PROGRESS OF THE KINGDOM.

#### OUR OWN WORK.

Giving that Hurts. Sometimes the question arises whether the average Christian in our churches knows what it is to give "until it hurts." Rare, certainly, is the self-sacrifice manifested by farmers in our Colorado home missionary field, who, after two years' total failure of crops and in spite of a pitiable scarcity of money, made contributions for the debt of the C. H. M. S. in the form of corn and oats. One old man said: "Silver and gold have I none, but what I have that will I give. In the name of Jesus of Nazareth I give an acre



of oats." The home missionary in this field writes that his church wants to give the value of a dollar per member, if possible, an equivalent of twenty times that sum from a more prosperous community. A home missionary wife in Oregon, referring to her desire to help when she read of the financial distress of the H. M. S., wrote: "My heart sank when I remembered that our salary from the people was during the last quarter only fifty-five cents more than my husband paid for the insurance and lights for the church, and that the quarter's salary from the society, with the exception of enough to pay our son's expenses at school, had all been given or loaned to the poor people of our parish." However, this generous-hearted woman had the pleasure of contributing five dollars to the good cause, sent to her, she believed, in answer to prayer from a distant friend who desired her to use it to buy the thing she most desired. This one noble example is better than ten sermons on giving.

Nor are our foreign missionaries backward in making self-sacrificing gifts. While the Christian public at large are being urged to wipe out the debt of the American Board and sustain the work already in hand, its representatives abroad are among the first to lead the way. Many are shaming us by supplying from their own small salaries means for the support of certain features of the work which they cannot bear to see cut off. The members of our East Central African Mission in Gaza-land have scarcely what we in the homeland would call the bare necessities of life, living in temporary huts and receiving irregular food supplies, yet desiring to assist in the present financial straits of the Board; these men and women have sent \$110 to the Zulu Mission to be divided between the boys' school and the theological seminary at Amanzimtoti, have also contributed twenty-five dollars per family directly to the general treasury for the debt and, moreover, have assumed personally for this year the cost of transport of private supplies from the coast, together with custom duties. This last item means a saving to the Board's treasury of about \$500. From the members of the Zulu Mission, also, a contribution of \$250 has been received towards the debt.

**A Desirable Calendar.** The Woman's Board Daily Prayer Calendar for 1896 has been issued in its usual attractive form, and we recommend every friend of our foreign missionary work to place it in a conspicuous position on desk or wall, while we venture to say that those who declare themselves "not much interested in missions" will change their verdict after faithfully reading the selections and praying for the definite objects assigned for each day. Certainly every member of the Woman's Board auxiliaries can do better service for the cause of missions if she has this daily reminder of the world's needs and her own duty, while the daily selections of poetry and prose, compiled with much labor, are sure to convey messages of comfort and inspiration.

**Relief Work in Armenia.** There is still urgent need of food and clothing among the suffering Armenians in the Sassoun region. It is generally known that the American Board missionaries at Van and Bitlis have been chosen as almoners of the \$15,000 received by the British ambassador at Constantinople from the British committee of the Armenian Relief Fund. A recent letter from Dr. Grace Kimball of Van describes her own experience in offering industrial relief to the wretched people flocking into that city. At the time of writing she had a corps of some 350 workers—washing, carding, spinning, sizing and weaving cotton and wool—paying off on an average about sixty workers daily. She has had manufactured and sold to the Sassoun Commission goods worth \$570, thus keeping the capital virtually intact. This opportunity to earn a little money means bread for

the 1,500 people represented by the laborers, but Dr. Kimball is not assured that she will be able to keep on with the good work all winter for want of a market for the goods. Referring to this industrial enterprise she says: "I believe that the moral effect will be a great feature of it as contrasted with gratuitous charity. And I feel that our being able to do it, and thus help the people in their present deep distress, is going to conduce to the greater success of the evangelistic work. It is showing the people that our religion is one of deed and truth as well as of the word."

#### THE WORLD AROUND.

**The Hill Tribes of India.** Only scanty reports appear in the missionary press of the heroic endeavors being made to carry the gospel to the Gonds and Kurkus occupying the jungles on the slopes or in the fastnesses of the Satpura Hills, Central India. To the Friends' Mission, embracing three stations and two out-stations on the northern side of the Satpura Hills, is now added a belt of country southwards for missionary activity, about 100 miles long by twenty broad. A bungalow will be taken at Sukha Tawa, which is likely to offer the best site for a center of operations. In the district of Balaghat a missionary friend, John Lampard, is having good success among the Gonds. Lying to the south of the Friends' new tract, mission work is nobly prosecuted by the Swedish Lutheran Mission. Both Europeans and Hindus toiling in these jungle districts are liable to attacks of malarial fever. Of this an illustration was furnished in 1894, when a whole missionary party engaged in hill work were helplessly smitten with jungle fever. The missionaries to these poor, ignorant and degraded hill people, who live in isolated villages in jungles and forest, have also to face the tiger, bear, elk, etc., in their native haunts. Earnest appeals are made for immediate helpers lest the native Hindus, who are gradually working their way up into the hills, should bring these miserable races to a lower state under the debasing influences of the liquor seller and of Hinduism. One of the brave-hearted missionaries says of the Gonds and Kurkus: "If we can gain them for Christ now, we shall probably have them altogether."

**A Newspaper Man on Missions.** Mr. William E. Curtis of *The Chicago Record*, who has been traveling for the paper in Japan, denies the misrepresentations of his attitude toward foreign missions made in certain quarters. He asserts that he has endeavored to say everything that can justly be said in support of the devoted and heroic band of men and women who have been sent from this country and Great Britain to carry the gospel to the people of the East. He says that the results of their work are very apparent in Japan, where "they have been the pioneers of civilization and have exercised an almost incredible influence upon the social, moral, political and industrial revolutions that have been going on during the last twenty-five years." Mr. Curtis declares that he has said so much in favor of the missionaries that the Japanese papers have criticised him for exaggeration; at the same time he admits that he has stated his belief that the missionary societies show a lack of judgment and often great indiscretion in sending incompetent men and women into that field. Mr. Curtis is quite right in adding that "the personal equation is of much greater importance in missionary work than in the regular ministry. A man without the intellectual force, tact, energy or other qualifications that are essential to success in life everywhere is a great deal more useless in the foreign field than he is at home. While spirituality is a good thing in a missionary, common sense and intellectual ability are equally important, and the fact that a man is willing to suffer privation and leave his home and kindred to preach Christ to the heathen is not the only reason why he should be sent."

#### CHRISTIAN ENDEAVOR NOTES.

Plainfield sent to the New Jersey convention 241 delegates, who went on a special train on which all the train men were Christian Endeavorers.

At their county fair an Endeavor booth was maintained by the society at Machias, Me., which sold badges and gave away much literature.

Noon meetings in the poorhouse, the jail, a mill and a railroad station were held during the county convention at Westminster, Md. These were in charge of Rev. Charles A. Oliver of York, Pa.

Christian Endeavor has now found entrance into Norway, as in Christiania a society has been formed, with separate branches for young men and young women, which will have consecration services in common.

The relief committee of a Washington society during the summer borrowed carriages and gave rides to inmates of hospitals that would be benefited by them. Besides this, they furnished the means for many poor people to take rides on the street cars, and kept up their usual plan of visiting the sick poor.

The report to the New Hampshire convention showed an increase of fifty per cent. in the number of Junior societies during the past year, while the State also boasts two of the eighteen Senior societies in existence. New Hampshire led the way in the matter of a State press committee, which has been doing excellent work.

The Endeavorers of Bay City, Mich., are to have fortnightly classes for Bible study at the rooms of the Y. M. C. A. and the Y. W. C. A.—Societies for Greeks have been formed in Boston, Lowell and Woburn, Mass., and Mr. Stephen Vaites, who has been instrumental in forming these, expects that a society in Athens will grow out of efforts that are being made in that direction.

The largest society in Chicago is that in the Union Park Church, numbering 169 active and sixteen associate members. In the number of societies in the city Congregationalists lead, with eighty organizations. During the past year the Chicago Union has had a superintendent of work among the Germans, and the result has been a steady advance of the movement among them.

A New Testament and a colored pencil were handed to each member at a meeting of the society in Coronado, Cal. The leader then gave out certain passages that he asked to have marked in the Testaments. The passages were then read, and remarks were made on them by different ones, and the marked copies of the Testaments were afterward distributed by a floating society.

At the first conference of the societies in Germany, which met at Cassel, twenty societies were represented by delegates. A committee of four was chosen to have a general oversight of the work, while another committee is to have charge of the matter of prayer meeting topics. On the day following the conference there was a public meeting in the interests of the society, which was attended by many delegates to the German Evangelical Alliance, then in session, and a large amount of Christian Endeavor literature was circulated.

The first union convention of the Australian colonies was a wonderful success as to numbers, enthusiasm and practical character. Seven simultaneous morning prayer meetings were carried on. Committee conferences and addresses on Bible study, Christian citizenship, missionary work and giving and evangelistic work were leading features. Rev. W. J. L. Cross gave reports from the Boston convention and afterwards gave a lecture on it. A resolution was reported to the effect that the United Society for Australia should be styled Australasian instead of Australian, in order to include Tasmania and New Zealand.

Among the committees of the society in the female department of Euphrates College, Harpoot, Turkey, are a translation committee and a letter-writing committee. The former translates from English articles to be read by the members in the meetings, or by themselves, while other copies are sent to the schools. The letter-writing committee writes to other absent members of the college, as well as those belonging to the society, and sends letters to other schools in Turkey and to societies in America. A committee on visiting and Bible reading furnished to each member of the society a list of Bible readings for each day in the year. The temperance committee makes a report of something bearing on temperance at every meeting of the society. Each fortnight all the active members, willing to engage in personal religious work, meet with the prayer meeting committee, and each is given a slip of paper containing the name of some one, not an active member of the society, who is made a special subject for prayer and work.

## Literature

## BOOK REVIEWS.

TOWNSEND HARRIS.

Mr. Harris was the first American envoy to Japan. A remarkable man in more than one way, he was peculiarly well qualified by temperament and training, as well as by personal knowledge of the Orient, for the difficult and responsible task which he accomplished so successfully. The Japan of his day—he went there in 1856—was very different from the modern Japan. Hostility to foreigners and the determination to pursue the policy of excluding them controlled the rulers. Suspicious, tricky and never hesitating at the most flagrant deceptions, they could have been persuaded to ratify a treaty with the United States only by just such a judicious, alert and persistent diplomatist as Mr. Harris proved himself. It is a no small tribute alike to his ability and integrity that he won and maintained a personal respect and popularity among the Japanese, in spite of the unprecedented concessions which he won from them, which never diminished.

His niece and executor, after his death in 1878, placed his journal and letters in the hands of Rev. W. E. Griffis, D. D., and the present volume is the outcome. It consists largely of extracts from the diary, but the editor has supplied connecting and explanatory passages and notes and has furnished certain valuable supplementary chapters. He has succeeded well in the first requisites of his task, the making prominent and plain the individuality of his subject, and has done a good piece of work in all respects. The volume deserves, and will be conceded from the first, a leading place among works in the English tongue relating to Japan.

It should be noted that it brings out forcibly the fact that Mr. Harris's negotiations paved the way for the treaties of Japan not only with the United States but also with England, France and the other chief nations. It has been common to claim that this credit is due to British diplomatic skill. But the fact is, as is here demonstrated, that other negotiators merely followed a plain and comparatively easy path to success which Mr. Harris had opened for them. Whatever difficulties they may have had to encounter, he had done the work substantially before them, and had accomplished their main common purpose triumphantly. It is pleasant to remember as one reads the story of his enlightened and arduous endeavors, that much of what he desired but was unable then to accomplish has lately been brought to pass through the revision of the treaties between Japan and other nations. [Houghton, Mifflin & Co. \$2.00.]

## RELIGIOUS.

Those who are studying the development of different religious bodies in this country will find some material of interest in Rev. C. E. Walworth's volume *The Oxford Movement in America* [Catholic Book Exchange. \$1.00]. The author was originally a Presbyterian who became an Episcopalian and passed through the High Church experience and belief into the Roman Catholic Church. He was intimate with many of the students and young ministers among American Episcopalians at the time when the Oxford movement in England was at its height, and has given here his recollections and opinions of them. It is evident

that the Episcopal General Theological Seminary in New York was much influenced by the Oxford movement, and the book reveals clearly the tendency of High Church Episcopalianism towards Roman Catholicism. Some statements about Congregationalist missionaries in Constantinople between 1844 and 1850 are due to entire misinformation, *e. g.*, that they adopted Episcopal clerical dress, used the Prayer Book and made the sign of the cross on baptism. The book will not do much in the way of making converts to Roman Catholicism but has a certain value and interest.

The latest issue in the American Church History series is a *History of the Protestant Episcopal Church in the United States of America* [Christian Literature Co. \$3.00] by Rev. C. C. Tiffany, D. D., archdeacon of New York. So much attention has been attracted of late to the Episcopal Church, not only because of its general convention which has just closed but also and especially because of the discussion of church unity which certain proposals of its bishops have called out, that the volume is peculiarly timely. It is a scholarly production, and the author pursues his way between the High Church and the Low Church extremes with reasonable success. The volume is so largely historical that many of the characteristic features of the body receive comparatively small attention. Little, for example, is said about ritualism directly, although that is a vital matter in the church. The purpose of the author, of course, has been to make a book which should be acceptable to all schools of his denomination as accurate history. This he apparently has done very well. It is a fair criticism, however, that too little space is given to modern matters, such as missions. The declaration with reference to unity receives mention, but hardly more than mention. The volume will be accepted as a satisfactory addition to the Church History series.

Messrs. Charles Scribner's Sons have imported and now offer a new and revised edition of Prof. John Laidlaw's volume *The Bible Doctrine of Man* [\$3.00]. It will be remembered that he aims to present in one view the Bible Theology and Philosophy of Man and of his Nature, and particularly to emphasize the distinction which the Bible attributes to "spirit," as the highest element in man's constitution, and to set forth the relations of "soul" and "spirit," rejecting the theory of a threefold division of human nature. The doctrinal teaching of the Scripture also is shown to be vitally affected by its psychological teachings. The work has been carefully revised and largely rewritten although its substance remains about the same. It is a valuable and stimulating treatise which theologians will appreciate.

This year's is the twenty-first successive annual issue of *Sermons by the Monday Club* [Cong. S. S. & Pub. Society. \$1.25]. We notice one or two new names in the list of members and the quality of the work continues about the same. These are plain, striking, wholesome and inspiring sermons, admirably adapted to be used in connection with the Sunday school work of next year, but also possessed of inherent interest and value of a high order quite apart from any collateral relations.

*Scepticism Assailed* [Syndicate Publishing Co. \$2.75], by Hon. B. H. Tabor, is

partly original, partly compiled, the object being to overthrow infidelity and demonstrate the divinity of Christ and the absolute truth of the Holy Scriptures. Dr. C. H. Parkhurst has furnished a short preface, and the author has introduced as preliminary material biographical sketches of both Dr. Parkhurst and himself. Mr. Tabor has done his work in a direct and practical manner, which with some minds will prove effective; others will regard the book as unduly sensational. It is intended for common people rather than for scholars, and is illustrated with unusual freedom. We should like the book better and we think it would accomplish quite as much good if it had been offered the public with a little less demonstration.

Two or three little devotional books deserve a few words each. One is *Gleanings, Pure, Pointed and Practical* [G. W. Jacobs & Co. 60 cents], in which somebody has gathered short prose selections from Henry Drummond, Ruskin, Robertson, Charles Kingsley, Thomas à Kempis, Macdonald, Farrar and Phillips Brooks. The book is neatly printed and may be carried in an average pocket.—*Daily Cheer for all the Year* [G. W. Jacobs & Co. \$1.00], edited by Virginia Reed, is a similar collection excepting that a number of poetical extracts are introduced from religious or other important authors of different nations and times. The book also is well indexed and the quality of its material is high.—*Sunshine for Shut-Ins* [T. Y. Crowell & Co. 75 cents], compiled by one of them, contains religious material adapted especially to cheer, comfort and encourage those who are invalids, especially those confined to their homes. Good taste and good judgment both are illustrated in the selections; it is certain to be popular among books of its class.

## STORIES.

*The Man of the Moss-Hags* [Macmillan & Co. \$1.50] is the most recent work of that comparatively new but already famous author, S. R. Crockett. It is a spirited and most impressive picture of life chiefly among the Scotch Covenanters during the period of their persecution by Claverhouse and his associates. Scene after scene is narrated in which the reader is at a loss to know whether he is more thrilled by the evident fidelity of the portrayals of personal character or by the picturesque and sometimes tragic scenes which afford the background for the display of character. The Scottishness of the book is pervasive and touching, but the humanity of it is far more telling. Once in a while there comes a climax in which the author seems to have been given a very unusual command of both ideas and words, and to have produced a result which it is hard to describe adequately. For example, the picture of the mass meeting of the seven thousand Covenanters and that of the drowning of the two heroic women, not to mention others, are the most powerful and skillful literary performances we remember to have met with in many years. There can be no doubt that the volume, albeit not the most jubilant in its tone conceivable, will have a very large sale and will add much to the rapidly growing reputation of its author.

Turning from Scotland to England, we take up *Miss Grace of All Souls* [Dodd, Mead & Co. \$1.25] by W. E. Tirebuck. It is a graphic and interesting narrative in which labor and capital disagree and in



which the heroine serves as a connecting link, to some extent, and a conciliatory agent. Whether her ultimate disposal of herself is natural and probable, the readers of the book will doubtless disagree, but it is told in a pleasant way. The book leaves a good impression.

*A Son of the Plains* [Macmillan & Co. \$1.25] is by Arthur Paterson. It is a story of the great Southwest, and the frontier life described is of the roughest sort. Human passion and struggle make history, and the accounts thereof are exciting, if not always the most elevating reading, and although there is no harm in particular in this volume—it rather is high toned—yet few readers will choose it unless they care for strong colors and bold outlines rather than for delicate and thoughtful work.

Pride and stubbornness, defiant and unyielding to the degree of absurdity and then collapsing all at once, so that the evil traditions of centuries are given the lie, come to the front in *The Herons* [Macmillan & Co. \$1.00], by Helen Shipton. Considerable aptness is exhibited in making use of the elements of the plot and the interest of the narrative increases throughout. We have enjoyed it.

Readers of *The Century* will recall *The Princess Sonia* [Century Co. \$1.25] which others will read with pleasure. Here too a married pair apparently throw away their happiness but later find it again within their grasp. The interest of the story hinges upon the awakening and development of the heroine's love and this is described very effectively. The plot is slight and simple, but the author's power comes out in the drawing of individual character.

*Fettered yet Free* [Dodd, Mead & Co. \$1.25] is a study in heredity by Annie S. Swan. The drink problem suggests the chief line of thought in the book, and although it is somewhat longer than it needs to be, it holds the reader and points its special moral with considerable force. It is better than most of those novels which are written with a special purpose.

Rolf Boldrewood is an English author who has some skill in producing exciting and entertaining stories, and his last to reach us is *The Crooked Stick or Polly's Probation* [Macmillan & Co. \$1.25]. Polly is an Australian girl, and the rivalries of divers lovers make up the substance of the book. Most of them are gentlemanly fellows who deserve to be made happy, and so, of course, although the villain comes near to triumphing, he fortunately is exposed seasonably, and Polly marries the right man after all.

#### JUVENILE.

The Congregational Publishing Society has brought out some excellent books this year as usual. One of them is *The Green Garnet* [\$1.50], by Natalie L. Rice. It is a schoolboy story, and its specially characteristic features strike us as being a shrewd appreciation of boy and girl character and life, aptness in picturing particular characters in special situations, and an engaging and entertaining style. The book is illustrated and deserves to find favor.

*Kings and Cup-Bearers* is another [\$1.50]. Rev. George Huntington is the author. This too deals with young people, but at a slightly older period. It is a college story, and the author awakens and sustains the reader's interest with considerable skill. The boys and girls will recognize the truthfulness of the characteriza-

tions, and the sensible and uplifting tone of the story will be of high value, as well as its direct inculcations of good morals and religion. It is practically a plea for coeducation also. We like it very much.

One more book from the same publishers is *A Happy Discipline* [\$1.00] by Elizabeth Cumings. This too is entertaining, although in a different way. The rough life of the far West is depicted and its special claims upon Christian patience and fortitude are brought out. It shows how sterling character overcomes external conditions successfully, and it will make an excellent book for the Sunday school library.

Mrs. Burnett, inspired by the suggestions of the Chicago Exposition, has made up a pleasant little story of two bright children who saved up their money and went to the fair. It is called *Two Little Pilgrims' Progress* [Charles Scribner's Sons. \$1.50], and Mrs. Burnett has illustrated afresh her exceptional power of writing gracefully about children and for them. The book is not likely to make any such excitement as *Little Lord Fauntleroy* made, but it is a charming little book and will win its own welcome.

*Cormorant Crag* [Dodd, Mead & Co. \$1.50] is G. M. Fenn's latest story and deals with the days of frequent smuggling on the English coast and with the discoveries and adventures of two wide-awake lads. It spins out the yarn to the fullest extent and portions could well have been omitted. Yet it is bright and readable and the boys will like it, and its tone is wholesome and manly on the whole.

Three more of G. A. Henty's ever popular juvenile books are just out also and bear his familiar characteristics. They are *A Knight of the White Cross, Through Russian Snows*, and *The Tiger of Mysore* [Charles Scribner's Sons. Each \$1.50]. The first tells of the famous Knights of St. John and the siege of Rhodes, the second of Napoleon the Great's disastrous Russian campaign, and the third of the British war with Tippee Saib in India. In each case a bright English boy has many stirring adventures, faces dire perils boldly, comes out brightly in the end and causes other boys among the readers to believe more sturdily in honorable manhood.

A different style of book for young people is *Jack Benson's Log, or Afloat with the Flag in '61* [W. A. Wilde & Co. \$1.25], by C. L. Norton. Its title suggests very well the character of the book, and it is a story of exciting and sometimes sensational, but never unnatural or improbable, experiences. The boys will relish it mightily.

#### POETRY.

Mr. E. C. Stedman, author of *Victorian Poets*, has edited a book intended to supplement that work. It contains selections from the British poets during the Victorian reign and is entitled *A Victorian Anthology 1837-1895* [Houghton, Mifflin & Co. \$2.50]. It is accompanied by helpful biographical notes and is well indexed. Mr. Stedman certainly has been generous in his inclusiveness, yet he has not failed in discrimination. The collection, which is printed in its publishers' uniformly creditable manner, has all the qualities which a representative work of the sort should illustrate and is in all respects most satisfactory. A portrait of the queen and a photograph of the Poets' Corner in Westminster Abbey serve as frontispieces.

One of the English modern poets, a se-

lection or two from whom Mr. Stedman has given room, is Richard Le Gallienne. A small collection of his verses entitled *Robert Louis Stevenson, an Elegy and Other Poems* [Copeland & Day. \$1.25] has just been given to the public. Although Mr. Le Gallienne hardly yet can claim a place among eminent British poets, these pages certainly indicate the possession of a power as a maker and inspirer of verses which may rank him high in time. There is a certain suspicion of affectation here and there, and some metrical criticisms might be offered, but the general impression left upon the mind of the reader of this book is that the author is a genuine poet who, at his best, rises easily to a high level of excellence, and the faults of whose youth will undoubtedly disappear.

Gen. H. B. Carrington, LL. D., has edited *Poems of Home and Country, etc.* [Silver, Burdett & Co. \$1.50], containing the miscellaneous poems of Rev. S. F. Smith, D. D. Although the author naturally is best known by his America, much of his other poetical work abundantly deserves recognition for its excellence, and the quality of this volume is high while its variety in respect to both theme and form is conspicuous, and it also is always simple and popular so that every one can appreciate and enjoy it. The editor has done his work well.

#### EDUCATIONAL.

Two new histories are just sent us. One is an *Outline Study of United States History* [C. W. Bardeen. 30 cents], by Harlow Godard. It supplies an outline of leading events, directions for studying each topic, a list of reference books and a review at the close of each study. It is well planned and executed and will be appreciated in practical use.—Prof. P. V. N. Myers, LL. D., is the author of *A History of Greece* [Ginn & Co. \$1.40], a book for colleges and high schools, written upon the same lines followed in his *Eastern Nations and Greece*, but with much expansion and addition. The value of recent archaeological discoveries is indicated and the student will be grateful for the succinct yet inclusive and discriminating treatment of the theme.—Several reprints of standard English classics, or of selections from them also are at hand. One is Dr. H. B. Sprague's edition of Scott's *Lady of the Lake*, with suggestive notes, etc.; another is the same editor's edition of Goldsmith's *The Vicar of Wakefield*, similarly prepared for use; and a third is Mr. J. E. Thomas's edition of *Select Minor Poems of John Milton*, with biographical and other useful comments. Messrs. Silver, Burdett & Co. have published them in a neat and handsome style and each costs forty-eight cents.—From Maynard, Merrill & Co. also has come Daniel Defoe's *The Plague in London* [24 cents] in the attractive form of their English-Classic series.

Isaac Flagg's *Lives of Cornelius Nepos* [Leach, Shewell & Sanborn. 90 cents] belongs to the Students Series of Latin Classics and is well furnished with notes. Its introduction, on The Rapid Reading of Latin and the Art of Translation, is a special feature.—Messrs. W. C. Collar and John Tetlow's *School Classics* has an additional number, Dr. A. W. Roberts's *Selected Lives from Cornelius Nepos* [Ginn & Co. 85 cents], which includes nine of the chief contents of the complete volume, and notes, a list of word groups and also a vocabulary,

all of great value to the student.—*Eight Oration of Lysias* [Ginn & Co. \$1.50], edited, annotated, etc., by Prof. M. H. Morgan, is a book meant primarily for students who have read no Attic orators. The introduction treats fittingly of Public Speaking in Athens.

Classical dictionaries usually are so cumbersome and costly that it is a satisfaction to meet with most of what is essential in them packed conveniently into a small and tasteful volume, *The Youth's Classical Dictionary* [Woodfall Co. 50 cents], intended for boys and girls. It is by E. S. Ellis and will win its welcome easily and will be sufficient for the needs of many students.—John Macnie's *Elements of Geometry Plane and Solid* [American Book Co. \$1.25] belongs to White's series of mathematics and is a modern and scholarly presentation of its theme.—Lessing's *Emilia Galotti* [Ginn & Co. 70 cents], provided with the usual equipment of notes, etc., by Dr. Max Poll furnishes the student of German an interesting piece of work in one of Lessing's most important plays.

#### MISCELLANEOUS.

The field of antiquarian narrative and portrayal has been entered by a new writer, Maud Wilder Goodwin, and her book, *The Colonial Cavalier* [Little, Brown & Co. \$2.00], bears satisfactory testimony to her right to be there. In a manner now made familiar by others but rendered fresh and delightful by her own interest, she has described the cavalier of the old Colonial days in the South, in his home and social life, his amusements, his business and travel, and has gone into ample detail, yet never tediously. Her information has been drawn from many sources and it is remarkably varied, but it is well put together and the result is a charming as well as an instructive volume. Harry Edwards has illustrated it felicitously.—Another and more widely known pioneer in the same field is Alice Morse Earle, whose *Colonial Dames and Good Wives* [\$1.50] Messrs. Houghton, Mifflin & Co. have just brought out in characteristically tasteful form. Mrs. Earle has made this department of literature peculiarly her own, and, in this volume, which is at once scholarly and vivacious, she has introduced material concerning some of the more eminent women of the Colonial past, among them Johanna Hoar, Anne Adams, Esther Mason, Hannah Phillips, Martha Bullard and others, and has told her modern readers of the manners and customs, the dress and amusements, and generally of the feminine life, both serious and gay, of the times. All readers of Mrs. Earle's earlier volume will appreciate this one.

M. Imbert De Saint Amand has reached *The Revolution of 1848* [Charles Scribner's Sons. \$1.25] in his series bearing upon French history and, as an account of the Revolution both carefully studied and spiritedly written, the book will be given a good rank. The author's strong point in all his work is its vividness and picturesqueness. He knows how to narrate effectively and he has done so here as usual, yet he is not superficial or hasty in his preparation for his work, and the result is an entertaining and a solidly valuable book.—We take up next a volume which is the fruit of a purpose formed in a specially interesting way. Dr. E. S. Holden, some time ago, became possessed of a collection of miniatures of the Mogul emperors, and began to give some attention to their history. Finding

the accounts of them within ordinary reach to be largely unsatisfactory, he made special study of the subject and wrote a number of memoirs himself. These, finding their way into print, proved to be so popular that they have been reproduced in the present volume, *The Mogul Emperors of Hindustan, 1598 to 1707* [Charles Scribner's Sons. \$2.00]. It is not a history, but a series of pictures—a panorama, in which individuals appear in successive scenes, enough of the circumstances and conditions of their lives being furnished to render the pictures sufficiently intelligible. The subject is one in regard to which it is difficult for any but a special student to pass a critical judgment, but, so far as this can be done, we are clear that the scholarship of the book is of a high order, while its style, illustrations and other popular qualities warrant its publishers in expecting for it a cordial welcome.

Nobody who has read *Life in the Tuilleries Under the Second Empire* [Century Co. \$2.25], by Anna L. Bicknell, as it, or part of it, has appeared in the magazine press, can have failed to recognize its peculiar claim upon attention. The writer was an inmate of the Tuilleries at the period described and an uncommonly intelligent, observant and discriminating inmate and possessed also of a ready pen. We presume that some qualifications of certain of her judgments may need to be made. But they are of deep interest and of much historical value. Light is thrown upon the home life of the imperial family, so far as it had one, and many anecdotes of eminent persons are narrated. The record also includes some events subsequent to the author's departure from the Tuilleries. It is a graphic and entertaining book and sure of a large sale.—Modern Italian painters are not as widely known, in this country at any rate, as they might be and as some among them certainly should be. It therefore is a useful service which Mr. A. R. Willard has rendered in preparing his *Sketch of the Life and Work of Domenico Morelli* [Houghton, Mifflin & Co. \$1.25]. He is called by some the leader in, if not also the author of, the modern movement in Italian art and his romantic career is outlined in these pages. The book is quite readable, but assumes somewhat too large a familiarity on the reader's part with some artistic matters. For example, far too little is stated about the innovating movement which Morelli is said to have led. A list of the artist's works and reproductions of some of them are given.

Books of travel are always interesting to us, and they must be to most people; but in these days only a superior book of the sort deserves to be read. These are numerous, and in one or another way they almost take the place of foreign journeying. Among the most noted volumes of the sort of recent date is *This Goodly Frame the Earth* [Houghton, Mifflin & Co. \$1.50], by Rev. Francis Tiffany, D. D. It describes wanderings in Japan, China, Egypt, Palestine and Greece, and it is the fruit of an appreciative eye, a discriminating mind and a facile pen. The author is much more and more fruitfully reflective than most such narrators, but he never becomes tedious and the handsome style of the volume renders it additionally attractive for holiday service.—Messrs. T. Y. Crowell & Co. have issued *The Beauties of Shakespeare* [\$2.50] in two volumes. It is edited by Rev. William

Dodd, LL. D. It contains selections from Shakespeare's writings evidently made with considerable discrimination and adapted to give a good general idea of many of his plays and of his manner under different circumstances. The two volumes are issued tastefully in a box and are well adapted to the holiday trade.

The older boys and girls will enjoy Mrs. Brightwen's book, *Inmates of My House and Garden* [Macmillan & Co. \$1.25], although it is somewhat technical in its language, perhaps inevitably. It describes birds and animals, mostly familiar and such as children customarily see, and by the study of the habits of which they may both gain in knowledge and learn humanizing lessons. Squirrels, tortoises, bees, flies, wrens, doves and other such creatures furnish the substance of the book, and there are pictures to help the effect.—*The Scottish Chiefs* [T. Y. Crowell & Co. \$3.00] has been a favorite for more than one hundred years, and this reissue of it, beautifully bound and illustrated and thoroughly revised and improved in important respects, will afford immense satisfaction, especially to those who in their youth were familiar with the book and admired it, but perhaps have not seen or heard of it for many years. It is history and romance blended, and its antique style will not interfere with a modern and extensive popularity.

#### NOTES.

—Poster exhibitions seem to be becoming common.

—The American Authors' Guild is about to urge Congress to amend the postal law so that authors' manuscripts may be mailed at print rates.

—Probably the largest volume ever printed is a business register on exhibition at Atlanta by the L. L. Brown Paper Co. of Adams, Mass. It weighs 360 pounds.

—The publishers of *The Encyclopædic Dictionary*, which we recently noticed, have extended until Christmas Eve their offer to supply it at one-third rates and upon easy terms. It deserves to become widely used.

—A fine memorial window in memory of the late Albert S. Barnes, the eminent publisher, and his wife, Harriet Bern Barnes, has been placed in the Clinton Avenue Congregational Church, Brooklyn, N. Y. Its subject is *The Adoration of the Magi*.

—A "telephone daily" has been started at Buda-Pesth, instead of a newspaper. The news is telephoned to subscribers at a certain hour of each day. They merely have to go to the telephone and listen. But such a method has its drawbacks no less than its advantages.

—Purity of motive, power to play on the heart-strings, devotion to the ideal and antipathy to vulgarity still make an author popular. Sixty thousand of the Bonnie Brier Bush have been sold in Great Britain in less than a year, and half as many in the United States, and the first British edition of Ian Maclaren's new book, *The Days of Auld Lang Syne*, will be one of 30,000 copies, and the first American 20,000.

—Messrs. Dodd, Mead & Co. have on exhibition, preparatory to selling, the library of Mrs. Norton Quincy Pope, one of the most accomplished and successful of collectors. Among its special features is a perfect copy of the first edition of Malory's *King Arthur*, printed by William Caxton in 1485. The only other known copy is in the Spencer library and, although imperfect, has been sold once for \$9,750. It also includes one of the five known copies of Gower's *Confessio Amantis*; the four folios of Shakespeare, with Jonson's



verses upside down under the Droeshout portrait; first editions of both parts of Suenser's *Faerie Queene* and many other important works; Ptolemy's Geography, of 1478, with the first maps ever engraved on copper; the Peterson edition of Buras, extended from six to twelve volumes by valuable and exquisite additions; the finest set of Charles Dickens "ever offered for sale," autograph letters of Washington, Franklin, Poe, and others, and many additional treasures.

## BOOKS OF THE WEEK.

- Lee & Shepard. Boston.*  
**THE LOTTERY TICKET.** By J. T. Howbridge. pp. 202. \$1.00.  
**KIZIE DUNLEE.** By Sophie May. pp. 180. 75 cents.  
**LITTLE DAUGHTER.** By Grace Le Baron. pp. 178. 75 cents.  
**HALF ROUND THE WORLD.** By Oliver Optic. pp. 364. \$1.25.  
**BROKEN NOTES FROM A GRAY NUNNERY.** By Julia S. Hallock. pp. 103. \$1.25.  
**YOUNG MASTER KIRKE.** By Penn Shirley. pp. 156. 75 cents.  
*Roberts Brothers. Boston.*  
**AN OLD CONVENT SCHOOL IN PARIS.** By Susan Coolidge. pp. 221. \$1.50.  
**THE HELEN JACKSON YEAR-BOOK.** Compiled by Harriet T. Perry. pp. 208. \$1.50.  
**MARGARET AND HER FRIENDS.** By Caroline H. Dall. pp. 162. \$1.00.  
*Lathrop Publishing Co. Boston.*  
**THE PARTNERS.** By W. O. Soddard. pp. 302. \$1.50.  
**THE MAMMOTH HUNTERS.** By Willis Hoyt Allen. pp. 150. 75 cents.  
*D. C. Heath & Co. Boston.*  
**MARCHEN UND ENZÄHLUNGEN.** By H. A. Guerber. pp. 155. 60 cents.  
*Ginn & Co. Boston.*  
**THE LETTER OF JAMES THE JUST.** By Pres. M. W. Stryker, D. D. pp. 67. 55 cents.  
*W. A. Wilde & Co. Boston.*  
**SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1896.** By F. N. and M. A. Peloubet. pp. 333. \$1.25.  
*Estes & Lauriat. Boston.*  
**NAUTILUS.** By Laura E. Richards. pp. 121. 75 cents.  
*American Library Association. Boston.*  
**LIST OF BOOKS FOR GIRLS AND WOMEN AND THEIR CLUBS.** Edited by Augusta H. Leyboldt and George Iles. pp. 161. \$1.00.  
*Fleming H. Revell Co. Boston.*  
**THE PILGRIM FATHERS OF NEW ENGLAND.** By John Brown, D. D. pp. 368. \$2.50.  
**RAMBLES IN JAPAN.** By Canon H. B. Tristram, LL. D. pp. 307. \$2.00.  
**THE SHEPHERD PSALM.** By F. B. Meyer. pp. 193. \$1.25.  
**INSPIRED THROUGH SUFFERING.** By Rev. D. O. Mears, D. D. pp. 163. 75 cents.  
**THE HEAVEN LIFE.** By Rev. David Gregg, D. D. pp. 168. 75 cents.  
**THE ACT OF THE HOLY SPIRIT.** By Rev. A. T. Piereson, D. D. pp. 142. 75 cents.  
**ASPIRATION AND ACHIEVEMENT.** By F. A. Atkins. pp. 102. 50 cents.  
**A DAY'S TIME TABLE.** By E. S. Elliott. pp. 66. 30 cents.  
**A WASTREL REDEEMED.** By David Lyall. pp. 36. 30 cents.  
*Frederick A. Stokes Co. New York.*  
**ANCE OF ANOYLE.** By George Eyre-Toud. pp. 307. \$1.00.  
**A COMEDY IN SPASMS.** By Iota. pp. 280. \$1.00.  
**STOLEN SOULS.** By William Le Queux. pp. 303. \$1.00.  
**THE SALE OF A SOUL.** By F. F. Moore. pp. 197. 75 cents.  
**A WHITE BABY.** By James Welsh. pp. 190. 50 cents.  
**DEAD MAN'S COURT.** By M. H. Hervey. pp. 252. 75 cents.  
**PRIVATE TINKER.** By John Strange Winter. pp. 186. 50 cents.  
*Hunt & Eaton. New York.*  
**CHRISTIANITY IN THE UNITED STATES.** By Daniel Dorchester, D. D. pp. 814. \$3.50.  
**CREATION.** By Bishop K. S. Foster, LL. D. pp. 365. \$3.00.  
**THE NEW LIFE IN CHRIST.** By J. A. Beet, D. D. pp. 347. \$1.50.  
**GRANDMONT.** By Walter T. Griffin. pp. 272. \$1.20.  
**A GOLDEN WEEK.** By Emma J. Gray. pp. 222. 90 cents.  
**REUBE DAVE'S SHAD BOAT.** By C. G. D. Roberts. pp. 145. 75 cents.  
*Macmillan & Co. New York.*  
**CASA BRACCIO.** By F. Marion Crawford. Two vols. pp. 334 and 332. \$2.50.  
**CONSIDERATIONS ON PAINTING.** By John La Farge. pp. 270. \$1.25.  
**IN THE SMOKE OF WAR.** By Walter Raymond. pp. 234. \$1.25.  
**STORIES FROM VIRGIL.** By Rev. A. J. Church. pp. 266. 50 cents.  
**ROMAN LIFE IN THE DAYS OF CICERO.** By Rev. A. J. Church. pp. 291. 50 cents.  
*G. P. Putnam's Sons. New York.*  
**TALES OF A TRAVELLER.** By Washington Irving. Two vols. pp. 316 and 312. \$6.00.  
**LITTLE JOURNALS TO THE HOMES OF GOOD MEN AND GREAT.** By Elbert Hubbard. pp. 366. \$1.75.  
**AMERICAN WAR BALLADS AND LYRICS.** Edited by George Cary Eggleston. pp. 278. \$1.50.  
**THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS.** Translated by George Long. pp. 315. \$2.25.  
*Charles Scribner's Sons. New York.*  
**THE UNITY OF THE BOOK OF GENESIS.** By Prof. W. H. Green, LL. D. pp. 583. \$3.00.  
**FOOTBOES FROM THE SABINE FARM.** By Eugene and Roswell M. Field. pp. 149. \$2.00.

REFLECTIONS AND COMMENTS. By E. L. Godkin. pp. 328. \$2.00.

*D. Appleton & Co. New York.*  
**NATURAL HISTORY OF SELBORNE.** By Gilbert White. Two vols. pp. 208 and 231. \$3.50.  
**THE KNIGHT OF 'IBERTY.** By Ezekiah Butterworth. pp. 225. \$1.50.

*The Century Co. New York.*  
**THE CENTURY COOK BOOK.** By Mary Ronald. pp. 587. \$2.00.  
**THE SECOND JUNGLE BOOK.** By Rudyard Kipling. pp. 324. \$1.50.

*Thomas Y. Crowell & Co. New York.*  
**LONDON HILLS.** By W. J. Dawson. pp. 345. \$1.25.  
**ANARCHY OR GOVERNMENT?** By W. M. Salter. pp. 176. 75 cents.

*The Merriam Co. New York.*  
**JOSEPHINE, EMPRESS OF THE FRENCH.** By F. A. Ober. pp. 458. \$2.00.  
**THE YOUNG CONDUCTOR.** By E. S. Ellis. pp. 246. \$1.25.

*Benziger Brothers. New York.*  
**CHRIST IN TYPE AND PROPHECY.** By Rev. A. J. Maas, S. J. Vol. II. pp. 509. \$2.00.

*J. B. Lippincott Co. Philadelphia.*  
**A COLONIAL WOOING.** By C. C. Abbott, M. D. pp. 241. \$1.00.

*Henry T. Coates & Co. Philadelphia.*  
**TO-DAY AND YESTERDAY.** By E. W. Watson. pp. 154.

*The Wood-Allen Publishing Co. Ann Arbor, Mich.*  
**THE MARVELS OF OUR BODILY DWELLING.** By Mary Wood-Allen, M. D. pp. 276.

## PAPER COVERS.

*Ginn & Co. Boston.*  
**WORD FORMATION IN THE ROMAN SERMO PLEBEIUS.** By F. T. Cooper, LL. B. pp. 329. \$2.50.

*William Ware & Co. Boston.*  
**THE OLD FARMER'S ALMANAC: 1896.** By Robert B. Thomas. pp. 48.

*E. A. Johnson & Co. Providence.*  
**OUTLINE STUDY OF HERREW HISTORY.** By C. F. Kent, Ph. D. pp. 62. 35 cents.

*Macmillan & Co. New York.*  
**THE STICKIT MINISTER.** By S. R. Crockett. pp. 290. 50 cents.

*American Academy of Political and Social Science. Philadelphia.*  
**THE INCOME TAX DECISIONS AS AN OBJECT LESSON IN CONSTITUTIONAL CONSTRUCTION.** By Prof. C. G. Tiechman. pp. 13. 15 cents.

*American Institute of Sacred Literature. Chicago.*  
**ROME AND THE PROVINCES.** By Prof. W. C. Morey, Ph. D. pp. 32. 20 cents.

## MAGAZINES.

July-September. **AMERICAN FOLK LORE.**  
 October. **NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.**—HARTFORD SEMINARY RECORD.  
 November. **ART AMATEUR.**—AUTHOR'S JOURNAL.  
 —LITERARY NEWS.—LIPPINCOTT'S.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—TREASURY.—LIBERIA.—POPULAR SCIENCE.—EDUCATIONAL REVIEW.—HOMILETIC REVIEW.—GOOD WORDS.—EDUCATION.—CHAP-BOOK.—YOUNG WOMAN.—BOOKBINDER.—BABYHOOD.—REVIEW OF REVIEWS.—MCLURE'S.—COSMOPOLITAN.—UNIVERSITY.—PARIS.—YOUNG MAN.—HOME MESSENGER.—PHRENOLOGICAL JOURNAL.—NORTH AMERICAN.—MUSICAL RECORD.—MIDLAND MONTHLY.—AMERICAN MAGAZINE OF CIVICS.—FORUM.—UNITARIAN.—BIBLIA.—DIETETIC AND HYGIENIC GAZETTE.—PHILOSOPHICAL REVIEW.—BOOK NEWS.

## AMHERST COLLEGE MATTERS.

The new year has opened auspiciously at Amherst. The entering class numbers 118, so that, with a smaller class graduated in June, the college has more students by twenty than ever before, that is, a total of above 460. The gain has been a steady one for the last four years, parallel with an evident improvement in the course of study, the equipment and the teaching force. That these are the things which "draw" students seems to be abundantly proved here and elsewhere. Athletics have their place, and not a very small one, in the life of Amherst, but they are not crowding out nor standing much in the way of higher things. And their excellent effect, in giving tone and vigor to student life, cannot be overlooked.

The morale of the college was perhaps never better. Teachers and pupils in every department seem to be working in the pleasantest of personal relations and with real enthusiasm. Professor Gorman begins the year in better health than he has had in a long time, and his course in psychology is elected by almost the entire Senior Class. The science, being now studied more than formerly on its physiological side by laboratory methods and with the microscope, is still, in Professor Gorman's hands, made to minister to the loftiest thought and at the same time to the most practical conduct of life. It is a common remark among the students that no one can afford to "cut Psych." There's no denying that it was a serious blow to the college to lose Prof.

John B. Clark, but the field opened to him in New York was too attractive in every way for us to hope to retain him. In fact, it seems right that a man of his attainments should be in a position of comparative freedom like that to which he is called at Columbia, giving him an opportunity to do the best work in research and study of which he is capable.

Professor Crook, who takes Professor Clark's place, is a former pupil of his and was strongly recommended by him. He has at once commanded himself to the college as a competent and progressive teacher and a valuable addition to the faculty in the social and religious work of the college.

Professor Montague, who has resigned his position as professor of French and Italian, deserves more than a passing word for his long and valuable services. For thirty-three years he was instructor or professor, and for fourteen years, from 1864 to 1878, he also acted as librarian, which position he filled with intelligence and industry, contributing much to the present standing of the library as one of the best. Since he resigned as librarian he has continued on the library committee as its treasurer. He is succeeded by Prof. W. S. Symington.

The religious life of the college is in a promising condition. Nearly three-fourths of the Freshman Class are church members, and many of them are entering heartily into the church and Y. M. C. A. work, and attending President Gates's interesting Bible class. Bible study is conducted systematically in each of the classes, and the Y. M. C. A. work is carried on in its various departments with much energy and evident good results.

The system of weekly offerings introduced last year proved a decided success in increasing largely the beneficence of the college church, while adding a valuable feature to the worship and developing interest in missionary work. The home missionary rally held with the college church recently, with addresses by Secretaries Shelton and Ward and Mr. Puddefoot, was largely attended by the students, and strong impressions were made as to the needs of our great country and the demand for consecrated manhood to meet its vexing problems.

One pressing need of the college is to be met in the erection of Pratt Cottage, to serve as infirmary and hospital for the students, given by the same Pratt family in Brooklyn to whom the college already owes its gymnasium and its athletic field. But who shall say the account is not squared by the training Amherst has given to five sons in that same family?

F.

Flattery is like a bad perfume, nauseous and overpowering after the first waft and hurtful as well as nauseous.—*Maria Edgeworth.*

## HARPER'S BAZAR

[FOR NOV. 16]

Contains the first of a series of articles on

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AT

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BY

#### ADELIA K. BRAINERD

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## TWO PRACTICAL LITERARY ARTICLES

### A Young Girl's Library

BY THOMAS WENTWORTH HIGGINSON

Selecting for her the best books for a small, moderate-cost library: the best ten books; then the best fifteen, twenty-five, fifty and one hundred.

### Organizing a Literary Club

BY LOUISE STOCKTON

How to form it; officers; conduct of meetings; the best programme; choice of topics, etc., etc.

Both articles are in the November issue of

## THE LADIES' HOME JOURNAL

TEN CENTS ON ALL NEWS-STANDS

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## ANNUAL MEETING OF THE WOMAN'S BOARD.

The most skeptical of critics upon missions must have gone away from the twenty-eighth annual meeting of the Woman's Board of Missions last week impressed with the hopefulness which was the prevailing note from beginning to end. Park Street Church, Boston, already so full of blessed memories of past meetings, once again opened its hospitable doors to the gathering on Nov. 6, 7. Happy features of this year were the beautiful Indian summer weather, the crowded houses at each session and, best of all, the presence in the chair of the president, Mrs. Judson Smith, who was prevented by ill health from attending the meeting last year and has only recently assumed public duties. An unexpected pleasure was a message sent by telegraph from Bombay by Miss Childs, the absent home secretary, to which the assembled delegates responded by a cablegram conveying the words, "Woman's Board love."

The largest number of delegates since 1893, 241, were in attendance, and at the delegates meeting on Tuesday, besides the branch reports, discussion was called forth on the obligations to the Pledged Work of the Board, considering it in three phases: on the part of the Board, on the part of the missions, and in regard to special gifts.

Miss E. H. Stanwood's report of the home department shows twenty-three branches, including 1,041 senior auxiliaries, 565 junior auxiliaries and mission circles and 390 other contributing societies, with an estimated total membership of 50,000. One branch reports a gain of 745 members during the year, another an increase of 1,000. Since January the assistant secretary, Miss Kyle, has traveled 7,500 miles and addressed 100 audiences, thus often reaching and interesting remote churches. *Life and Light* has a circulation of 12,570 and the experiment of a circulating library has proved a success. During the year six missionaries have come to this country, four have returned to their mission fields, while three have gone out for the first time and eight, at home on furlough, still remain in this country. Four have severed their connection with the Board. In view of the fact that the present financial year has been only nine and a half months long, it is not surprising that the treasurer's statement shows a decrease in receipts of \$19,720 as compared with those of the previous year of twelve months. The total receipts from Jan. 1 to Oct. 18 have been \$107,147.

By means of the concise, yet always interesting, survey of the foreign work, presented by Mrs. S. B. Pratt, Mrs. E. E. Strong, Mrs. J. O. Means and Miss L. M. Fay, the audience were able to gain an intelligent and comprehensive view of the whole field as from a high point of vantage, and had recalled to their minds the steps of progress made in this eventful year in the history of missions and of nations. The Board has under its care 121 missionaries, ten assistant missionaries, thirty-three girls' boarding schools, 266 day schools and 157 Bible women. In China and Turkey the year has been one of unrest and anxiety, yet missionary work has not been seriously interrupted and our missionaries have been safely preserved in the midst of dangers. The stations in the Zulu Mission report a joyful year, in which many kraal girls have been converted. The schools in India are wonderfully successful in spite of deplorably crowded quarters, and a similar story of mental and spiritual growth comes from Micronesia, Austria and Spain, where the girls' schools are as beacons upon the hilltop.

An afternoon was devoted to junior work, the best seats being given up to the young ladies and a special program prepared for their benefit. The young people are being led to take upon themselves more and more the support of certain features of the work, as is proved by Miss Kate G. Lamson's satisfactory report of gifts amounting to \$21,835.

Some of the new organizations have taken upon themselves the title of Daughters of the Covenant, and one of these young ladies, Miss Annie Strong, read a paper on The Covenant. Very impressive was the service that followed, as the girls who had taken this pledge to make offerings of time, money and prayer for the sake of "the daughters of sorrow in heathen lands," rose and repeated it in concert, bowed their heads reverently while Mrs. C. L. Goodell offered a tender prayer of consecration, and let their voices ring out earnestly in the covenant hymn.

A somewhat novel feature of the program was the part borne by several women who, though not missionaries, have traveled and in some cases lived for many months in missionary lands and have had exceptional opportunities to visit the educational institutions of the Woman's Board and to observe the results of its various activities. Miss Harriet M. Cutler, an attractive young lady who has spent three years in Spain with Mrs. Gulick, gave an enthusiastic account of the International Institute for Girls at San Sebastian; and Dr. Louise Russell Smith, fresh from Van, Turkey, where she has spent much time with her friend, Dr. Grace Kimball, earnestly emphasized the value and need of medical work in that region, and gave such a graphic picture of Dr. Kimball's efforts in the line of famine relief that her hearers were impressed anew with the executive ability, the courage, endurance and self-abnegation displayed by many of our women missionaries. Miss Charlotte T. Sibley, another young lady who has recently visited the Orient, charmed her audience by the fascinating and picturesque manner in which she gave some of her impressions of missionary work in the East, touching upon the college at Constantinople and the schools in Smyrna, and closing with an earnest protest against the false economy practiced in sending out poorly paid missionaries. Another rare treat was Mrs. Ruth B. Baker's picture, based on personal observation of the life in the boys' and girls' schools and the kindergarten in Smyrna, which was one of the most enjoyable addresses of the program.

The number of missionaries fresh from the field was this year rather smaller than usual. However, Ceylon was well represented by Miss S. R. Howland of the Odooville Boarding School and by Mrs. S. W. Howland of Batticotta, who told many incidents to show what Christianity is doing for the women of this far away isle; benighted Mexico found an ardent advocate in Mrs. Florence White James, and Mrs. C. W. Holbrook of the Zulu Mission gave a bright description of methods of work among the African kraals. Marked interest was manifested in the earnest words of Miss H. J. Gilson, who will probably go to Gaza-land within a few months and hopes to open a girls' boarding school there.

A striking contrast to the other speakers was the picturesque figure of Miss Rebecca Krikorian of Aintab, Turkey, with her dark, earnest face, peculiar garb and captivating foreign accent—an Armenian woman, whom we are proud to claim as a product of our Christian institutions, since she received her education in our schools at Aintab and Constantinople. After a course of training as a nurse in London, she returned to Aintab to engage in what she calls gospel temperance work, and founded the first temperance society in Turkey. As she told her simple story and referred, with a triumphant look in her face, to the future conquest of evil in Armenia, the hearts of her hearers were thrilled with sympathy.

We must not omit to note among the other addresses that of Dr. Judson Smith, who brought the greetings of the American Board, as well as Mrs. F. L. Holmes's thoughtful and Biblical presentation of the benefits of proportionate and systematic giving, and the tender, pleading words of Mrs. S. B. Capron, showing the privilege and blessing of making a grateful return to the Lord. Nor would any report

be complete without mention of the spiritual feast spread at the morning prayer meetings, led by Mrs. W. H. Fenn and Mrs. H. P. Beach. An opportunity for social pleasures also was found in the delightful reception given Wednesday evening in the parlors of the Old South Church by the officers of the Board. The meeting was finally adjourned, with the understanding that next year the New Hampshire Branch should entertain the assembly, but the city or town is not yet decided upon.

A. L. B.

## OTHER CHRISTIAN WORK.

The Vermont Bible Society, at its annual meeting, Oct. 30, reported \$5,000 as the year's receipts. An address was given by Rev. C. D. Hills. Dr. E. N. Smith was elected president.

Rev. C. E. Amaron, formerly of Springfield and more recently editor of *L'Aurore*, Montreal, has been called to the pastorate of the St. John's Presbyterian Church in that city.

King's Chapel, Boston, has at last a successor to Mr. Foote in Rev. Howard N. Brown, recently of Roxbury, who was installed under happy auspices last Sunday, Prof. F. G. Peabody preaching the sermon.

Mr. J. S. Paine of Cambridge is giving a series of Sunday afternoon talks in Union Hall to the Boys' and Girls' Christian Band of that city. These exercises, in which the stereopticon is freely used, are well adapted to increase their knowledge of Bible lands and to make the life of our Lord more real to their thought.

The German Lutherans have recently held a great meeting in Milwaukee in celebration of the 365th anniversary of the German Reformation. Thirty-four Lutheran churches sent large delegations to participate in their jubilee, the whole number in attendance amounting to 10,000, filling the Exposition Building to its utmost limits. This was also made the occasion of congratulations on the part of the speakers for the semi-centennial of the city.

The Training School for Christian Workers at Northfield is now in its sixth season. Its object is to render women skillful and effective workers in all forms of Christian service. Bible study is made the pre-eminent feature of the school, but instruction is also given in such practical affairs as sewing, dressmaking, cooking and hygiene. The charge is but fifty dollars a term for each student. The question is often asked how this school differs from the Northfield Seminary and from the woman's department of the Bible Institute, Chicago. The seminary gives a strictly academic course, while the Chicago Institute gives more prominence to systematic Bible and music teaching and offers wider opportunities in the line of visitation and evangelistic work. Not infrequently, therefore, students go to the Bible Institute at the close of the Training School.

Our Methodists have been holding two of the annual meetings of their great benevolent organizations in Chicago. All the bishops of the church, save one who is now in China, were present. One anniversary was that of the Church Extension Society, with headquarters in Philadelphia. It is composed of thirty-two ministers and as many laymen. Dr. A. J. Kyrett is its secretary. Those who have followed its work the last few years marvel at its success. The other anniversary was that of the Freedman's Aid and Southern Education Society, with headquarters in Cincinnati. Almost equal success has attended its efforts. Neither of these meetings is a public meeting in the sense in which similar anniversaries in other churches are public. The sessions are for business. The anniversary of the Missionary Society, which provides both for the home and foreign work, will be held in Denver, and will begin this week. The hope now is to secure a million and a quarter a year for missions, and as soon as that is realized to strike for a million and a half.

## HOME MISSIONARY FUND.

In connection with renewals for 1896, our subscribers will not forget this fund, which enables us to equip so many worthy home missionaries with an almost indispensable adjunct of their work otherwise not obtainable.

Hon. H. S. Washburn.....	\$6 00
E. M. Sessions, Hartford, Ct.....	2 50
James M. W. Hall, Boston.....	3 00
H. B. Risk, Providence, R. I.....	2 00
Clara E. Hillyer, Hartford, Ct.....	2 00
Mrs. C. S. Campbell, Hartford, Ct.....	2 00
Mrs. H. G. Noyes, Oakland, Cal.....	2 00
G. G. Swain, Marshalltown, Io.....	2 00

## News from the Churches

### Meetings to Come.

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, Nov. 18, 10 A. M. Address by Prof. George D. Herron, D. D., on *The Social Nature of Christianity*.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M. In accordance with the suggestion of the World's Committee of Christian Women, that Friday, Nov. 15, be observed as a day of special prayer for the cause of missions in China, Japan, Korea and Turkey, the Woman's Board prayer meeting this week will be devoted especially to this subject. All friends of missions are invited to unite their prayers in behalf of these countries on the day mentioned.

**UNION BIBLE CLASS**, conducted by Rev. W. E. Barton, Bromfield Street Church, Boston, Saturday, 3 P. M.

**MIDDLESEX UNION ASSOCIATION**, Ayer, Nov. 19, 9 A. M.

**SUFFOLK BRANCH** W. B. M., Shawmut Church, Boston, Nov. 19, 10 A. M. Devotional meeting at 9.30.

**ANDOVER AND WOBURN BRANCH OF THE W. B. M.**, Woburn, Nov. 14, at 10 A. M.

### STATE MEETINGS.

Connecticut, Waterbury, Second Ch., Nov. 19.

### Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House, 133 La Salle St. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie H. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 133 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary, 11 O. Pinney Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston; 151 Washington St., Chicago. Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

**MINISTERIAL RELIEF.**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For full information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut" (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 25 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vinland Street, Boston. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 27 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

The new field of that pastor, who takes a leap from Texas to New England, surrounds him with quite a distinctly different responsibility from that which he faced resolutely in the South. Here the problem concerns 900 earnest young students. There he had to face a certain local sentiment which evidently cared more for prize fights than for preaching.

It would not be wise for all preachers to renew their strength by throwing away their sermon notes once and for all after a single effort without them. But we have learned of one result of such action, when the man was as astonished by his success as his congregation were pleased in referring to their leader

of the twenty years previous as "our new pastor."

That acknowledgment by one of our national societies of a large anonymous gift should be a reminder to other generous persons that they may adopt the simple plan of withholding their names if their modesty is all that stands in the way of their contributions.

Even if the missionary society of an eastern State has sustained a weak church for nearly a generation without apparent growth, it has reason now to rejoice in the multiplication of the membership to six times its former total.

Threescore years and ten in the active service of the church, and more than half that time as an officer, is an enviable record of a brother who has just passed away in Connecticut, which all church members may well emulate.

The church mentioned last week which has been served by an ordained couple is duplicated this week in a note from Vermont.

Can we not wish as notable progress for the newly ordained Maine pastor as for his kinsman and predecessor in the same pulpit?

All Christian citizens who have heard from Baltimore are already thankful for the work of watchful pastors and others there.

### INSTITUTIONAL WORK IN THE VILLAGE.

Has that new and broader method of church work which is saving lives in the city a field in the village? The needs of the village for means to save lives from narrowness and vice are great enough. There we find women whose monotonous round furnishes no outlet to their aspirations for a larger life, and men eager to get away from business cares to give their higher selves a chance. Young men find no club-room but the corner grocery or barber shop, the hotel office or billiard-room. Young women must choose between staying at home and walking the streets. Children there are whose parents would gladly pay their tuition at a kindergarten for at least three months in a year, and enough more are in homes of poverty, disorder and untidiness to make apparent the need of the kitchen garden to train little girls in the ways of housekeeping. People in the country have the desires for improvement along all lines offered to their city cousins, and, unless the church provides some opportunities, cheap and debasing amusements are likely to find place in the community and lower the moral tone of the youth.

The difficulties in the way of the suggested innovation are the conservative country element, the lack of lay members of leisure to give time to the work, and the belief by the principal business men that it is useless or a repetition of Y. M. C. A. work. But there are encouragements as well. The village church usually has a proportion of means, intelligence, education and executive ability. Christianity has the spirit of sacrifice, and in the village public sentiment more generally sustains than criticises the church.

The lack of entertainments and social privileges gives the church an excellent opportunity to fill the gap with permanent results, since the village population is less variable than the city. We are in danger of forgetting that three-fourths of the people of the United States still live in the country and in villages. So the churches need to remember that people are moving in as well as out, and the church is for new members as well as old.

In many places good beginnings could be made at small expense. A church in Ohio has a room admirably suited for a parish hall and drawing-room which is now used only as a wood shed. Another has two pleasant rooms, eighteen feet square, used only for the Sunday school and for sociables once a fortnight. In other places some things have already been done which may prepare the way for more strictly institutional work.

The lecture course in villages where there is no Y. M. C. A. can be inaugurated. The

initiative in this is for the church for the sake of the community. A Christian Endeavor Society in a village of 600 sustained a lecture course for three years, until it grew to self-support and was taken up by the citizens. It has completely driven out the cheap companies which usually infest small places. Another society in a village of 2,000 has sustained the only lecture course the place has had for fifteen years. A reading circle is also practicable and a week day evening Bible class.

The Sunday school library should be managed carefully, and much can be done to put good reading into the homes by keeping steadily before the people our many good religious papers.

The church sociable with supper, so much mocked, criticised and misused—after all, the best supper that can be had for ten cents—is a valuable feature of church work and has done incalculable good.

Wherever a man of good moral character and knowledge of military tactics can be found, there is a chance for a drill for the boys.

The stereopticon lantern is now within reach of village churches and illustrated sermons in many places have attracted large congregations.

But there is no broader field for the village church than evangelizing the rural districts. If a small, faithful band of yoke-fellows will come to the pastor's assistance, gospel services and Sunday schools can be carried on in outlying districts with excellent results.

E. O. M.

### THE OPPORTUNITY IN TEXAS.

Comparatively few persons have any conception of the vastness of this southwestern empire. Its territorial area contains more land than that part of the United States extending from Maine to Virginia on the south and to Illinois on the west, and according to the latest census it could give to every man, woman and child in this country three acres of land and leave several good farms. It has a seacoast line of nearly 500 miles, on which there are some admirable harbors, through which new outlets are being found for the great western markets. The State possesses a diversity of soil and climate unsurpassed by any equal area in the country, and is thus adapted to a great diversity of agriculture, while as a health resort it furnishes anything from a coast residence, where flowers bloom all the year, to a rugged mountain altitude of 7,069 feet, where the mercury frequently touches zero.

The general laws of Texas are equal to those of other States of the same age, and observation shows that they can be enforced. The recent action of the State legislature, called in special session to legislate in regard to the proposed prize fight, speaks out that Texas is not to be the dumping ground for, nor does it give encouragement to, any such characters. Within thirty-six hours after organization, one of the most stringent laws found in any of the States against prize fights and glove contests was passed by a practically unanimous vote.

The State has an excellent local option law, under the workings of which one-third of its vast territory is now under prohibitive legislation and hardly a week passes that some new county is not added to the list. That the State has advantages is evidenced by the steady inflow of immigration that is constantly pouring into her borders, a tide made up of the best class of citizens, who will wield an influence in molding its future destinies. A census at the present time would probably show a greater per cent. of increase since 1890 than any other State or Territory save Oklahoma, and would show that for the past three years Texas has received a yearly increase greater than the entire population of Oklahoma.

To the churches of our order in the field this brings an anxious problem. Among this army of newcomers are many Congregational-



ists and others who, coming to this Southern field, would gladly join them, but they find our churches few and far between. In Waco, Fort Worth and many other parts of the State Macedonian calls are being made for organization of churches, that with the present lack cannot be answered.

One woman for nearly four years has been the mainstay of a Sunday school and church service in a lumber village of 500 population. The village is without a church building of any kind and services are held in the school-house. She writes of the improving character of the Christian Endeavor Society and of the evening congregations, numbering from seventy-five to one hundred, and inquires: "What shall we do? We must not gather a flock and then leave it shepherdless. Is a Christian Endeavor Society sufficient to shepherd them? Would a Christian Endeavor church answer?" Still this field's call for help cannot be answered, and this village must be left churchless. Is it any wonder that her letter closes with a plea for "a man with the love of God in his heart and a ministerial license in his pocket." O that the churches might more fully comprehend the situation, and out of their substance give unto the Lord that which is his own, that the treasures of our benevolent societies might be replenished and enabled to answer these calls.

With this great State rapidly filling up, the Lord has set before us an open door. Now is the golden opportunity. Delay means disaster to many fields.

Shall we enter in and occupy, or shall we leave for other hands that which we ought to do? J. H. D.

#### THE DETROIT CHURCHES.

These are seven in number. Four are already self-supporting and the others are likely soon to become so. The Fort Street, the Mount Hope and the German Churches at present need some aid, and they are doing excellent and much needed work. The Polish mission holds its services in a room of the First Church, since it is not safe for it to meet in its own locality. To Brewster Church, the latest born of the family of seven, the First Church generously sent a colony of fifty families, so that the former now has a membership of about 150.

Woodward Avenue Church, in whose edifice the National Council once met and of which Dr. H. P. DeForest is pastor, is aggressive and prosperous, with a membership of 300 and more. Plymouth, in the heart of a residence district in which working men abound, is ministered to by that somewhat eccentric but gifted man, Rev. Morgan Wood, whose evening congregations are far the largest in the city, running up as high, if reports are accurate, as 3,000. The church has 650 names on its roll. The "Old First," which has celebrated its fiftieth anniversary, and which has always stood for all that is true and good, continues to be first still. Its communicants number over 700. Every pew in its beautiful house is taken and more sittings are in demand. Its parish house, erected for Sunday school and benevolent work as well as for social purposes, is a model of convenience. Everything about the buildings which this congregation occupies is restful and promotive of piety. Nothing is gaudy nor in bad taste. Even the Byzantine architecture and the rich decorations seem to be appropriate. Both the people and the pastor are at one in their purposes and in the giving of aid where it is most needed. For great public gatherings, like the annual meetings of our benevolent societies, no church edifice could be better arranged. In his twelfth year of service, it is to be hoped that Dr. Davis will continue in his present charge a long time.

FRANKLIN.

During the Wisconsin convention at La Crosse, thirty of the C. E. girls took their lunch at noon with 120 girls employed in a clothing factory. The brief evangelistic services that followed undoubt-

edly had much to do with the attendance of 1,800 at the woman's meeting of the convention, where A Woman's Life was the topic, and three district secretaries spoke on the different divisions, As a Girl, As a Home Maker, and Among Men.

#### THEOLOGICAL SEMINARIES.

##### Hartford.

At the monthly missionary meeting last Wednesday afternoon Dr. W. A. Duncan gave an interesting address on the missionary work of the Sunday School Society.—At the meeting of the Mission Band last Thursday evening, W. B. Tutill of the Middle Class read a paper on The Life of Robert Morrison, the pioneer of Protestant missions in China.—H. S. Dunning and J. E. Merrill of the Senior Class represented the seminary at the sixteenth annual convention of the Inter-Seminary Missionary Alliance, which met at Lancaster, Pa., last week on Friday. The former read a paper on Industrial Missions in Africa.—The first number of volume six of *The Hartford Seminary Record* has just been issued. It contains an able paper by Professor Jacobus, in which he answers in the affirmative the question: Do the Times Suggest Doctrinal Preaching? Mr. E. P. Kelly of the Senior Class contributes an essay on The Moral Influence of Hymns About Heaven.—Mr. A. C. Ferrin of the Senior Class, who has for some time had charge of the work at Glenwood in Hartford, has resigned.—All exercises of the seminary were suspended last Monday to enable the students to attend some of the sessions of the ninth annual convention of Christian Workers of the United States and Canada in New Haven.—The elective work of the Junior Class has just begun. In previous years, all the work of the Juniors has been prescribed until the winter term.

##### Yale.

A special class in Hebrew is pursuing the critical study of Job, under Professor Curtis, using Siegfried's text.—On Wednesday evening of this week Professor Saunders delivered an illustrated lecture on The Religious Art and Literature of Old Babylon in connection with his course in Biblical Literature.—On Wednesday of last week T. N. Baker, of the Senior Class, gave an address on The Minister's Attitude Toward Ignorance.—Reviews of Stearns's Evidences of Christian Experience and Mozley's Ruling Ideas in Early Ages were recently given by members of the class in systematic theology.—Twelve of the students are preparing for foreign missionary service.

##### Chicago.

Since the opening of the term there have been four receptions in connection with the seminary and four more are in prospect. The first was a home gathering in honor of Professor and Mrs. Mackenzie. The others were a class reception to the Juniors, a social evening at the home of President and Mrs. F. W. Fisk for the Junior Class, and a reception by the Young Ladies' Missionary Society of the Union Park Church, in their parlors, to the Students' Society of Missionary Inquiry. Many other members of the church were present. A cordial welcome was given the students by Dr. Noble. The exercises consisted of vocal and instrumental music and a fine address by Professor Mackenzie on The Dark and Bright Sides of the Missionary's Experience.

#### CONFERENCES AND ASSOCIATIONS.

ME.—Aroostook County Conference met in Fort Fairfield, Oct. 22, 23. The sermon was by Rev. H. H. Noyes. Topics were: Current Facts and Kindred Thoughts; The Midweek Prayer Meeting. Relation of the Church to the Social Problems of the Day, Duty of the Church to Destitute Outlying Districts. Resolutions of respect and appreciation of Dr. J. E. Adams, of greeting to Rev. D. P. Hatch, and of loyalty and confidence in the Maine Missionary Society were passed. Held in connection also was the ordination of C. L. Parker.

Kennebec Conference met in Winslow, Oct. 29, 30. The sermon was by Rev. G. H. Credeford. Topics were: Is the Church Abreast of the Times? Characteristics of True Prosperity, Our Young Men, The Sunday Evening Service, The Kingdom of God as a Motive to Christian Faith—Its Claim on the Church, Signs of Its Progress. There was an address on Voices of the Past.

Oxford Conference met in Norway, Oct. 22, 23. The sermons were by Rev. Messrs. L. B. Wither and P. E. Miller. The topics were: What Does Congregationalism Stand For? What Doctrines and Methods Should Be Most Emphasized in Church Work? Tests of Prosperity, Claims of the Sunday School, Importance of the Midweek Prayer Meeting—The Duty of Church Members to It.

VT.—Addison County Conference held its meeting, Oct. 29, in Ripton. The topics were: How Can the Churches Unite for Revival Work? and The Christian Crucified with Christ. The sermon was by Rev. Benjamin Swift.

R. I.—The autumnal meeting of the Rhode Island Conference was held in Howard, Nov. 6. A beautiful day made the visit to this suburban church a real delight. The morning was occupied with reporting summer work and discussing what special efforts might be made in that season of separation and shrinkage. The topics were: What the Church of Christ Stands for in a Community, The Enlargement and Enrichment of Church Life, The Relation of the Church to the Sunday School. Dr. F. A. Horton spoke on Egypt and Palestine. The conference closed with a service of dedication of the refitted and beautified meeting house built here close to the cluster of State institutions where Rhode Island's social prodigals are provided for.

CT.—Hartford Central Conference held its semi-annual meeting in the new chapel of the Newington Church. The sessions were largely attended and interesting. A resolution was passed to the effect that efforts be made to reaffiliate the church at Rocky Hill with the conference.

Hartford Conference held its annual meeting, Oct. 30, in Hartford. The principal address was on An Important Initial. Reports were presented of the meetings of the National Council and of the State Endeavor convention. Missionary addresses occupied one session.

Fairfield East Consociation held its 159th meeting in Monroe, Oct. 29. The reports were encouraging and the prospects are good. The topic was The Country Church.

The Fairfield Southwest Conference held an interesting meeting in Wilton, Nov. 5. Rev. Levi Rodgers preached the sermon on The Gift of the Holy Ghost. The topics were: Revivals, What They Are, When They Are to Be Expected, How to Promote Them, and Hindrances to Them.

N. Y.—The Oneida, Chenango and Delaware Association met, Oct. 29, 30, in Sherburne, 115 persons being entertained from out of town. A new and successful feature was an earnest prayer meeting, introduced after the reports from the churches. A feature of practical interest was a symposium, by lay workers, on Sunday School Work. Miss Hume made an impressive address upon her work in the South.

S. D.—The meeting of the Northern Association was held in Milbank, Nov. 5-7. The new pastor, Rev. J. G. Haigh, and the church made the visit pleasant for a good representation of churches. The Sunday school and home missionary causes received special attention. The woman's hour was at its best. The topics were: Education, Our Polity, Its Merits, The Consecration of Money to Christian Work, The Abuses of the Lord's Day and How to Correct Them, How Shall We Improve the Social Life of the Church? The Importance of Personal Work, The Offense of the Cross, or Shall Pastor and Church Hold up the Bible Standard; and a free parliament on, Why Are There Not More Men in Our Churches?

#### CONGREGATIONAL CLUBS.

D. C.—The fall meeting of the Washington Club was held Oct. 30. The topic was City Welfare. The introductory address by Dr. S. M. Newman explained the organization and aims of the "civic center" of Washington in his usual clear manner. An address by Hon. C. D. Wright upon Ethics Applied to the Administration of Cities was of great interest. The music and recitations by Dr. H. H. Arnold rounded out a most enjoyable program.

#### NEW ENGLAND.

##### Massachusetts.

BOSTON.—Roslindale, the youngest church of its order in the city, celebrated its fifth anniversary Nov. 10, with a special morning sermon by the pastor, Rev. R. B. Grover, followed by a largely attended communion service. In the evening a hymn written for the occasion was sung and addresses were given by Rev. Drs. Nehemiah Boynton and P. B. Davis. Since its organization the church has received 188 members into its fellowship and has displayed a commendable spirit of enterprise and sacrifice. On Monday evening a pleasant reception was tendered the pastor and his wife.

BROOKLINE.—The Sunday afternoon services just inaugurated at the Casino, Beaconsfield Terrace, are developing considerable local interest. Last Sunday Dr. Nehemiah Boynton preached to a good-sized congregation. Next Sunday Rev. A. A. Berle, D. D., will preach, and on subsequent Sundays Rev. E. M. Noyes, Drs. Gordon, Barton, Little and others.

**BROCKTON.**—*Poster.* The Evangelistic Association of New England held a conference here Oct. 29-31. The opening address was by Rev. J. J. Lansing on *The Culture of the Spiritual Life*. Among other speakers were Dr. N. T. Whitaker, Rev. C. R. Brown, Rev. W. H. Albright and Rev. C. L. Jackson.

**NORTH ATTLEBORO.**—*Trinity Chapel*, the new building of this young church, was dedicated last week Wednesday, the exercises being held afternoon and evening. The sermons were by Rev. E. L. House and Rev. W. W. Jubb, and the prayer was offered by Rev. L. B. Voorhees. Addresses were given by Rev. Messrs. Joshua Coit, John Whitehall, and J. H. McLaren. The original dedication hymn by the pastor, Rev. E. L. Warren, was appropriate and helpful to the meeting. The house cost over \$6,000.

**ATTLEBORO FALLS.**—The work is prospering and attendance at church and Sunday school is on the increase. During vacation the vestry was thoroughly repaired and the grounds beautifully laid out and inclosed. The pastor, Rev. J. H. McLaren, has a class of young people preparing for church membership.

**NEWBURYPORT.**—*North.* Rev. C. P. Mills is giving a series of very interesting and graphic, illustrated lectures on Palestine on Sunday evenings to audiences numbering upwards of 1,000. Mr. Mills was a member of *The Congregationalist's* party to the Orient last spring, and many of the pictures he uses were taken by him on the route. Fourteen churches of this vicinity held a mass meeting, Nov. 7, at the Belleville meeting house in the interests of home missions. Addresses were given on *Our Work at Home*, *Where We Work*, *Six Weeks on the Frontier*, and *With the Home Missionary Superintendent*.

**LOWELL.**—*Kirk Street.* Much disappointment is felt that Dr. D. O. Mears of Cleveland feels constrained to decline the call to the vacant pastorate. It was said to be the only unanimous call which the church had ever given, and many circumstances in the city made his coming greatly desired. —*Eliot.* Rev. H. B. Greene, son of the pastor, anticipates spending the winter and spring in Palestine. He has visited the Holy Land several times and is a recognized authority on its flora, of which he has made careful study. —*French.* Under Rev. T. G. A. Côté's care the church is doing good work. Since last July twenty-five new members have been received. Nine were received at the November communion, four of them new converts from the Catholic Church. They were baptized by the pastor. The Sunday school is growing and the weekly prayer meeting is improving in size and interest.

**NORTFIELD.**—A letter from Dr. C. T. Scofield of Dallas, Tex., was read to the congregation last Sunday, stating that after a request for a reconsideration of his action regarding a call here, he had consented to serve for one year, beginning work the first of December. The congregation here consists of about 900 students and teachers from the schools, besides the people of the town.

**SPRINGFIELD.**—*North.* At a recent parish meeting a deed of trust was received from Mrs. P. P. Kellogg, transferring a corner lot to three trustees, one-half of the proceeds of its sale to be given for the erection of a parish house. The gift is to be a memorial of the donor's late husband. Active preparation for commencing the work is already on foot.

#### Maine.

**BANGOR.**—*Hammond Street* has organized all the women's work under the name of "united workers," a central society with committees somewhat on the plan of C. E. work.

**AUGUSTA.**—During the recent revival under the auspices of the Y. M. C. A., 125 persons expressed a desire to lead a Christian life. —*A Maine Ministers' Association* was organized, Nov. 5, for fellowship and co-operation among various denominations, and to consider from different standpoints the direction of Christian thought and activity. Rev. J. S. Williamson was chosen president. The program last week embraced papers by pastors of several denominations.

**FARMINGTON FALLS.**—The church has been much prospered under the leadership of Rev. J. C. Young. The past two years ten persons have been added to the membership. The meeting house has been repaired. Prayer meetings are well attended and active.

**PATTEN.**—Repairs have been made on the meeting house, the grounds have been graded this fall and the people hope to make improvements on the interior of the house this winter.

**TEMPLE.**—The recent ordination of Rev. J. R. Wilson recalls the fact that it is nearly twenty years since such a service took place here. The candidate then was Dr. G. A. Gordon of Boston. The present

pastor is also a Scotchman and a graduate of Bangor Seminary.

**UNION.**—Rev. H. J. Wells, after a pastorate of about five years, has been invited to a broader field of labor. During his work here fifty new members have been received. He now goes to Brooklyn, N. Y., to supply the branch of the Tompkins Avenue Church and act as the superintendent of the Sunday school, one of the largest in the city. It was with real grief that the church heard his resignation on a recent Sunday.

**BOOTHBAY HARBOR.**—The C. E. Society has adopted a little Arab girl in the Protestant Orphanage, Nazareth, Palestine, making itself responsible for her maintenance while she is in the institution.

#### New Hampshire.

**NASHUA.**—*Pilgrim.* At a meeting of the Women's H. M. S. last month, it was voted to withdraw from the Massachusetts H. M. S., of which the former has been an auxiliary for the last eight years. It will now send all contributions through the society of its own State. Last Sunday the pastor distributed a pastoral letter in connection with his notices, urging every family to take some religious newspaper to supplement and re-enforce his work.

**CONCORD.**—At the annual reunion of the churches of the city last week in the South meeting house a resolution was adopted favoring a thorough enforcement of the State prohibitory law. The churches are one in their desire to prevent further violation of the statutes.

**EAST DERRY.**—Rev. J. L. Evans is giving his young people a series of fortnightly lectures on *The Enemies of Youth*, with the design to enlighten and put them on their guard in the interests of a higher and nobler character.

**LITTLETON.**—For the better promotion of the interests of the church, Rev. J. H. Hoffman the pastor, has begun the publication of *The Inkhorn*, a monthly, for the dissemination of such information as may be needed to acquaint his congregation with matters of essential importance in regard to the general work of the parish.

#### Vermont.

**RUTLAND.**—A home missionary field day was held Oct. 31. Mr. Wiard and Mrs. Caswell were present, and \$400 were given to place four names on the roll of honor. Seven persons were received to the church Nov. 3, five on confession.

**BRATTLEBORO.**—*Center.* The chapel has been newly frescoed and new kitchen arrangements have been added, making attractive and commodious apartments. The opening was made notable by a unique entertainment. At the annual harvest festival a valuable historical address was given by Deacon C. F. Thompson, who has been connected with Sunday school work for a half century. The church was trimmed with pine branches, wheat and seed corn. The pastor, Rev. C. O. Day, has begun afternoon preaching services in the adjoining town of Guilford.

**CASTLETON.**—All the organizations of the church report a prosperous year. The benevolences embrace six societies and are increased over last year. The congregations have been larger also. The total membership is 113.

**DANBY.**—A revival, the result largely of Mrs. Meyers's efforts, has resulted in an addition of thirty-two persons to a membership which had fallen to six. Fifteen of the new members were men. Mr. Silas Griffiths, who has owned the meeting house and aided in repairing it, has deeded it in trust to the Vermont Missionary Society. The society has made annual grants to the church for twenty-six years without apparent returns until now.

**NEWFANE.**—This church has the unique experience of being served by two ordained ministers, husband and wife. The acting pastor, Rev. Smith Norton, was married last week to Rev. Mary E. Drake of Des Moines. Mrs. Drake was well known for her missionary work in South Dakota, and Mr. Norton was a missionary in Dakota when it was a territory.

**SOUTH WARDSBORO.**—An interesting event to this little church was the recent centennial anniversary of the ordination of Rev. James Tufts who was for forty-seven years its pastor. After forty-two years of successful service Mr. Tufts had a colleague, till his death in 1841. Like some other churches in Vermont, this one has been much weakened in late years by deaths and removals.

The parsonage in Ferrisburg is being repaired and improved at an expense of \$450. —New pulpit furniture has recently been purchased by the Shoreham church. An excursion upon one of the steamers on Lake Champlain netted a handsome sum for the benefit of the church. —Teachers' normal

classes have been started in Salisbury and Weybridge.

**WESTMINSTER WEST.**—The meeting house has been lately undergoing extensive repairs. Eight memorial windows have been inserted, two of which are for former pastors, Rev. T. F. Porter and Dr. Alfred Stevens. Others are for deacons and revered members of the church. Of the two smaller windows in the choir recess one is the gift of the Y. P. S. C. E. The entire expense of all the windows has been about \$400.

#### Rhode Island.

**PROVIDENCE.**—*Union.* Mr. A. T. Clarke, a recent graduate of the theological department of Howard University, was ordained Nov. 8. The sessions were held in the chapel, Rev. Wallace Nutting, D. D., preaching the sermon. Mr. Clarke has accepted a call to Olivet Church.

**WESTERLY.**—A fellowship meeting, with all the Congregational churches within twenty miles of here, was held recently. There was a good attendance, the subject being *Family Reading*. At his last two sermons the pastor, Rev. S. H. Woodrow, preached to a crowded house and at the farewell reception, Oct. 29, the parlors were overflowed.

#### Connecticut.

**NEW HAVEN.**—Last Sunday the pulpits of the various churches were supplied by delegates in attendance upon the Christian Workers' Convention. —*College Street.* The church has sold its property to Yale University for \$27,000. The building will be used for the musical department. A year ago the church purchased a large tract of land on Chapel Street, on which a chapel has been erected for temporary service. A new church edifice will be erected. The sale of the old property leaves the society out of debt with \$10,000 towards its new edifice. Dr. W. W. McLane is pastor. —*Redeemer.* The collection last week Sunday for the American Board was \$600.

**HARTFORD.**—Active steps are being taken towards the union of Pearl Street and Park Churches. The matter was broached by the latter church at an informal meeting of the former not long ago, and resolutions were passed calling for special meetings of both churches last Saturday night. At these committees were appointed from the church and society of each to confer together, and formulate some plan of union. Dr. W. D. Love is pastor at Pearl Street and the Park Church is without a pastor.

**GREENWICH.**—*First.* The exercises at Sound Beach, in celebration of the 225th anniversary, were interesting, particularly from an historical point of view. Prominent speakers from this and other States assisted and many former pastors took part. The historical address was delivered by Rev. F. S. Child. Tuesday the exercises closed with the laying of the corner stone of a new edifice, to be constructed entirely of native granite and to cost about \$18,000. The principal address at the closing session was given by President Dwight of Yale. Among the distinguished guests was Governor Coffin.

**WATERBURY.**—The death of Mrs. F. M. Bridgeman occurred last week. She was eighty-eight years old and the oldest member of the First Church. Her husband served in the War of 1812 and claimed to be the inventor of the screw propeller now in general use on steam vessels.

**NIANTIC.**—Deacon George Griswold died in his pew a week ago Sunday at the age of eighty-eight years. He had been a member of the church for seventy years, a deacon of it for thirty-seven and its clerk for thirty.

**CLINTON.**—Rev. F. A. Emerson is preaching a series of sermons which are particularly well adapted to young people just entering upon active service.

**BROOKLYN.**—Six young women were received to membership on confession last week. Recently a vigorous and prosperous Y. P. S. C. E. has been organized. During the summer \$1,850 were raised for a parsonage. Rev. J. W. Kingsbury has been supplying the pulpit since May 1.

**WINDSOR LOCKS.**—Neighborhood prayer meetings have been decided upon for aggressive work in the suburbs under the direction of the pastor, Rev. Richard Wright. Groups of volunteers will be sent in different directions at different times.

#### MIDDLE STATES.

##### New York.

**ODDENSEBURG.**—*First.* Rev. C. W. Wilson is pushing his work progressively in the several departments, and new families have been welcomed to the congregation. Over \$200 have been expended in repairs. The women's missionary society is doing good work in providing for one of the pastors and his family on the frontier. A delightful spirit



of union exists between the different churches of this city. The local union of C. E. Societies recently observed a week of special prayer services to prepare for the coming winter.

**SINCLAIRVILLE.**—The last communion Sunday was a memorable day in this church. Twenty-eight new members were welcomed on confession. This accession was largely due to the recent evangelistic services conducted on the union plan by Mr. and Mrs. F. T. Pierson. Never, it is thought, in the town's history has the community been so moved by religious services. This church had suffered in the past by a severe depression, and for three years previous to the present pastorate sustained no regular services. During these later two years and a half fifty-two persons have been added to the church, of whom forty-six were upon confession. A Sunday school has been organized and an outstation in a needy community has also been established. Rev. B. N. Wyman is pastor.

**CANDOR.**—The results of the art loan exhibit here was a greater success, both socially and financially, than was expected. About \$125 were the net proceeds.

#### THE SOUTH.

##### District of Columbia.

**WASHINGTON.**—*Fifth.* Rev. C. H. Coon, a former assistant of Rev. B. Fay Mills, is assisting the pastor, Rev. Adam Reoch, in a series of revival meetings. The work is practical and suggestive and the music is an interesting feature of the largely attended meetings.—*Mt. Pleasant.* Rev. M. R. Fishburn is doing a good work here. During his one year as pastor there have been fifty-nine additions to the church, thirty-four upon confession. The Sunday school has almost doubled its enrollment. Under the energetic leadership of Mrs. Fishburn the Junior Endeavor Society has developed into the largest of the sixty societies in the city. This church contributes to six of the benevolent societies, and for these and the home work over \$6,000 have been raised the past year.

##### Maryland.

**BALTIMORE.**—The election held last week has called forth strong sermons, urging the people to put down political corruption. Many ministers have taken part in the canvass. Six or eight acted as watchers at the polls to prevent fraudulent voting. Their work has been a factor in the victory of good citizenship here, for which all citizens are grateful. Baltimore is glad to experience also the revival of municipal righteousness in company with other cities.

##### Kentucky.

**NEWPORT.**—Rev. G. A. Viets has begun work and finds an encouraging field. A large Sunday school room to accommodate the largest school in the conference is nearing completion. A newly purchased and renovated parsonage adjoins the meeting house.

#### THE INTERIOR.

##### Ohio.

**CLEVELAND.**—*Plymouth* has organized a chorus which will fill its recently enlarged chorus gallery. The Winter Night College opens with enthusiastic and encouraging attendance.—*Pilgrim* Institute has now over 500 members. Classes in French, astronomy and fine arts have organized for the coming winter. A popular course of four entertainments opened before an audience that nearly filled the auditorium. The Sunday evening congregations frequently number nearly 1,000. The pastor, Rev. C. S. Mills, has begun a course of six addresses on *The Ideal Home*. A course of twelve lectures will be given by Prof. H. C. Kling of Oberlin on *Bible Study*. The kindergarten, recently opened, has five teachers and an enrollment of sixty-three children, with an average attendance of forty-nine.—*Olivet* dedicated its new house of worship, Nov. 3. President Tawing presided and Dr. H. M. Ladd preached the sermon. Over \$1,200 were pledged toward the debt on the building. The church seats about 300 and is attractively designed. Rev. W. S. Taylor has proved himself an efficient leader of this young but growing organization. Five new members were received that day. Exercises continued every evening of the week, divided among various societies of the church.

**CINCINNATI.**—*Vine Street.* Various institutional features are fully in force, resulting in increased attendance. The stereopticon sermon always packs the house. The year just closing has seen fifty-seven additions to the church, mostly on confession. A threatened deficit of \$750 for the present fiscal year was met by subscriptions last week. The pastor, Rev. Norman Plass, is much improved in health since his sickness of last summer.—*Columbia.* The work is prosperous under the new pastor, Rev. A. A. Andridge. An increased attendance at prayer meeting is noted.—*Storrs.* A course of

ten lectures on Monday evenings is well attended. A ticket admitting all the family to all the lectures, for one dollar, places the opportunity within the reach of every one.—Rev. E. E. Scovill finds it necessary, on account of the depleted treasury of the H. M. S., to retire from the work in this city, and Price Hill and Union Churches will be left without pastoral care. It is intended for the present to make use of laymen to conduct the services. In the face of great discouragement Mr. Scovill has done an earnest and self-sacrificing work upon these fields.

**PORTSMOUTH.**—This city of 16,000 inhabitants, at the foot of the beautiful Scioto Valley, has been without a Congregational church. But now an opening has come and on Oct. 31, with the aid of Rev. E. E. Scovill, a church of forty-one members came into existence. The outlook is reported as especially favorable, as a number of earnest and efficient workers are among the members. Large congregations attend all the services.

**HAMILTON.**—The corner stone of the new edifice was laid Nov. 7. It is intended to push rapidly to completion a structure suited to the present needs. Rev. G. Z. Meckling is pastor.

**TWINSBURG.**—A roll-call was held Oct. 12 and the gathering was large. One pleasant feature of the occasion was the reception by the church of a tower clock, presented by Mrs. Melissa Riley as a memorial to her late husband. The church is saddened by the death of Mr. H. W. Cannon, who was many years a liberal supporter of the work. He was a wise adviser and a trusted friend.

**MALLET CREEK.**—Rev. A. T. Reed went from Cyril Chapel, Cleveland, to this place, where two weeks of special services resulted in a large number of hopeful conversions. Among the converts were some far advanced in years. Mr. Reed's work is blessed in reaching old and young.

##### Michigan.

**DETROIT.**—*Plymouth.* A six days' conference of Christian workers and social reformers has been held by this church, and from the discussions benefit has been derived. The sermons by Professors G. D. Herron and Graham Taylor and the address of Bishop Samuel Fallows elicited deepest attention on these subjects, respectively: *The Sociality of Religion*, *The Book of Life in the Life of Today*, and *Practical Temperance Reform*. Mr. H. D. Lloyd spoke several times, Archdeacon C. J. Wood gave lectures, Dr. J. H. Kellogg also lectured and Dr. H. W. Bennett, Rev. Arthur Edwards and Rev. A. C. Courtrice added their influence to make the meetings a success.

**PERRY.**—In the financial stress of the H. M. S. this church has of necessity been added to the list of self supporting churches. It is in the midst of a thriving, prosperous community. A handsome parsonage was purchased last year.

**COOK'S MILLS.**—This station affords an opening for mission work and will be aided for a season by Rev. J. F. Crane. With more than a score of families in the hamlet there are no religious privileges.

**SAND LAKE.**—This church has a determination to live. At one time reduced to one female member, it has refused to die and now, after a lapse of services for some years, will be supplied by Rev. W. R. Yonker.

**WEST BRANCH.**—A gracious outpouring is reported with many conversions. The pastor, Mr. H. P. Gray, is from Moody Institute, Chicago. He is assisted in special services by Morton Smith, the Scotch evangelist. A convention for the deepening of the spiritual life is called to meet here Nov. 5, 6. There have been over 150 professed conversions.

The treasurer of the Michigan Home Missionary Society gratefully acknowledges the receipt of an anonymous gift of \$400.

##### Wisconsin.

**MILWAUKEE.**—*Hanover Street.* The installation of Rev. S. S. Mathews was one of notable interest and enthusiasm. The sermon, by Dr. F. W. Gunsaulus, was an exceptionally strong utterance and set the standard for a brilliant and hearty succession of parts, taken by Rev. Drs. M. E. Eversz, E. D. Eaton, Judson Titsworth and Rev. Theodore Clifton. The new pastor entered this field July 1, and the fall work is full of good cheer and hope.—*Grand Avenue.* During the illness of Dr. Ide his pulpit has been filled acceptably by Rev. H. T. Sell of Chicago. According to the late reports Dr. Ide, who was stricken down at Syracuse while attending the council and has not yet been able to leave his room, is slowly but surely recovering.

**LAKE GENEVA.**—The pastor's wife, Mrs. Cady, has interested every young woman in the church—twenty-eight in all—to share in making a rag carpet for a home missionary. Each who has prayed for

the missionary is to write a passage of Scripture to be inserted.

#### THE WEST.

##### Missouri.

**LAMAR.**—This church, Rev. C. A. Greenlees, pastor, has been greatly blessed by the help of Evangelist Layfield. The series of special meetings has reached the entire community and is to be continued as a union effort. All the other churches co-operate.

Under Dr. Roy's skillful management the stereopticon has been made an efficient aid in pleading the cause of the A. M. A. He has now just completed a six weeks' campaign in this State, during which he has given forty-four lantern lectures, six Sunday sermons and several other talks. The campaign has been a complete success.

##### Iowa.

**VALLEY JUNCTION.**—A church was organized and recognized, Nov. 5, in this suburb of Des Moines. The church starts with thirteen members and prospects of a number more. Among them are Baptists and Presbyterians.

**BELLE PLAINE.**—Rev. A. H. Sedgwick commenced his labors here Nov. 3, with a promising outlook. The church is fast becoming one of the strongholds of the State.

**CHARLES CITY.**—The thirty-seventh anniversary of the church was commemorated Oct. 27, and the observance was continued on a week day. The pastor, Rev. C. C. Otis, is now holding a series of special meetings.

**RED OAK.**—*South Side.* Special meetings, held for several days under the direction of Rev. and Mrs. R. W. Harris, resulted in some wonderful conversions, and as a result eleven members have been taken into the church on confession.

**RUNNELLS.**—At the last communion twelve members were received on confession besides the new pastor, Rev. J. A. High, and his wife, by letter. This accession was the result of special meetings, in which the pastor was assisted by Evangelist J. C. Redding.

At a recent birthday social in Rodney the church raised \$60 for the debt on the building.—Rev. T. J. Woodcock of Lakeview has opened a new preaching station and a Sunday school in the neighborhood.

##### Minnesota.

**ST. PAUL.**—*Olivet.* All lines of church work are being developed and a large number of additions within the past two months has put new life into the church. Arrangements are made for an evangelist. An interesting work is cared for by this church at Tatum Chapel, teachers all being furnished by this church.

**MINNEAPOLIS.**—*New Brighton.* With the coming of Rev. T. H. Lewis the church is taking a long step in advance, raising more money for the pastor's salary than heretofore, and is planning for a vigorous campaign. Mr. Lewis will also preach at Mayflower Chapel, where there is a preliminary organization of a church and where a large number of young people worship.—*Lourey Hill.* A series of fellowship meetings has been planned in the city, the first being with this church on Nov. 5. The topics were: *How to Enlarge the Results of Our Religious Services* and *The Endowment of the Spirit*. The meeting was interesting and well attended.

**SAUK RAPIDS.**—This church has been pastorless for a year. After a visit from Supt. J. H. Morley, the church voted to reorganize the Sunday school and take steps at once to secure a pastor. Much interest is manifested, the people by the long delay learning to appreciate the church services.

**NEW YORK MILLS.**—A union Sunday school has been maintained here for fifteen years. A former Methodist organization has become extinct, and the place being entirely unsupplied with preaching a church of six members was organized Nov. 5. Rev. J. H. Morley preaching the sermon. Other members will unite soon. Mr. E. W. Gilles ministers here as also in Bluffton and another outstation, all of which are unsupplied with gospel privileges.

**VERNDALE.**—A fellowship meeting of much interest was held Nov. 5, with addresses upon *The Relation of the Church to the Community*, *How to Reach Men*, *I Will Send You Another Comforter*, *How May Better Results Be Obtained from Christian Effort*, and *Importance of Bible Study*. The little church was greatly encouraged and arrangements are being made to hold evangelistic services later.

**STAPLES.**—The church building has been renovated and something paid on the debt. An interesting occasion was the installation of the pastor, Mr. D. W. Cram, Nov. 6. There was a large attendance of delegate and friends from neighboring

churches. Mr. Cram comes from the Moody Institute, Chicago, and has already done an excellent work in putting new life into a discouraged church.

#### Kansas.

**TOPEKA.**—First. Dr. Linus Blakesley celebrated the twenty-fifth anniversary of his pastorate Oct. 24. The membership has grown from 150 to 600, besides sending off the Central Church, which has a membership of 300. About 600 parishioners gathered to offer their congratulations and to give the pastor and his wife valuable tokens of esteem. This has been a rare pastorate as regards its length, success and union.

#### Nebraska.

**DODGE.**—Rev. Arthur Farnworth, in returning from Chicago accompanied by his bride, found the parsonage ready for their reception. A large company of friends from both his churches brought many acceptable offerings with a supply of provision to last many months. The business part of this town, which was entirely destroyed by fire some weeks ago, is rapidly rebuilding, several fine brick business houses taking the place of the frame structures burned.

**LEIGH.**—This church, Rev. J. G. Lange, pastor, is repairing its house of worship inside and putting the parsonage in shape for the winter. A continuous religious interest in the congregation has been manifest of late. Several persons have already decided to begin a new life, and five united with the church on confession, Oct. 27. Home missionary rally day was held Nov. 3, and the church in all departments responded heartily to the appeal of Superintendent Bross. The contribution reached nearly \$30; almost double what it has been before.

**SCHIRMER.**—Since the evangelistic meetings of Mr. Billings, the pastor, Rev. N. B. Harrison, has been busy with the young converts preparing them for church membership. The last communion was a time of rejoicing, thirty-two persons uniting with the church, all on confession. This addition nearly doubles the membership, and there are still others to be received later.

**INDIANOLA.**—Rev. A. S. Houston finds his work increasing in interest and efficiency, and eight members were received Nov. 3.

**ARBORVILLE.**—The results of the meeting held by Evangelist Merrill were seen more in strengthening the church membership than in a large number of conversions, but six persons have united with the church, five of these being baptized, two by immersion.

**HOLDREGE.**—Rev. V. F. Clark has received nine members as the first fruits of evangelistic services, in which Rev. C. W. Merrill assisted. Others are ready to join later.

#### South Dakota.

Miss E. K. Henry recently held a few special meetings in Frankfort, leading some persons to Christ and greatly encouraging all the workers. The Hudson church is holding special meetings under the leadership of Rev. D. R. Tomlin.—Union meetings in Pierre, conducted by Evangelists Thomson and Gamble, are stirring the churches and reaching sinners throughout the city.—The church in Highmore is developing its Sunday school work through the organization of a large home department, thus reaching the wide fields around it.

#### Wyoming.

**ROCK SPRINGS.**—First. The dedicatory services were held Nov. 3. The sermon was preached by Rev. A. A. Brown and the prayer offered by Rev. W. S. Hawkes. A unique exercise was conducted in which the congregation had a part.

#### PACIFIC COAST.

##### California.

**SAN JOSE.**—Last year thirty-seven persons were received to membership, making the total 262. There is a C. E. and a Junior Society. The receipts for the year were \$3,741. Over \$200 were given to foreign missions, \$343 to home missions and \$268 to the C. C. B. S. Rev. H. M. Tenney is the pastor. This is one of California's most promising churches.

**BYRON.**—Rev. William Butler and wife are greatly encouraged with marked improvements on every side. Recently the attendance at the midweek meeting has been nearly doubled.

**ETTA.**—Owing to his wife's ill health, Rev. H. E. Banham, for two years pastor, is about to remove. During this time there have been additions to the church, and a new edifice has been built in Beckwith.

**MILL VALLEY.**—Preparations are in progress for a new edifice and a lot has been donated by the Land and Water Company. With the co-operation of the City Church Extension Society, Rev. John Stea is hopeful of a plant worthy the bright outlook.

A provision in the deed of every lot sold demands that no intoxicants be sold for twenty-five years. It is suggested that this place become a Congregational resort.

#### Oregon.

**SALEM.**—First. Dr. W. C. Kantner has begun his second year with this church. He has been unanimously called to the permanent pastorate. All departments are in an encouraging condition.

#### Washington.

**DAYTON.**—Rev. F. B. Doane's first year's work has proved him a worthy successor of Rev. S. B. L. Penrose. During the year thirteen persons united with the church. The Sunday school is in a prosperous condition and the church building has been improved by new colored glass windows.

**TACOMA.**—Swedish has sent five dollars from the young people for the C. H. M. S. debt. Even this small gift means more than many realize.

**CATHLAMET.**—A council was held here, Oct. 30, to organize a church. The town is on the Columbia River, with a population of 200, the people being engaged in farming, lumbering and fishing. The place has been settled for more than forty years and the people are intelligent and prosperous, but there has never been a church organization in the vicinity. The woman who superintends the Sunday school has lived in or near the town for many years, and has never until now had an opportunity to unite with any church. She and her mother were baptized and united with this new church.

The Pilgrim Church, Spokane, has begun the erection of a new meeting house. Rev. Jonathan Edwards is pastor.

#### WEEKLY REGISTER.

##### Calls.

**RELINGER,** Jos. A., Rockport, O., accepts call to Brookline, N. H., to begin work at once.  
**BURT,** C. W. (Free Bapt.), Cadmus, Mich., to Lakeview. Accepts.  
**CHEADLE,** Stephen H., formerly of N. Yakima, Wn., to S. n Juan, Cal. Accepts.  
**CLARKE,** A. T., Harvard Univ., to Olivet Ch., Providence, R. I. Accepts.  
**CROKER,** Jno., Kingsley, Io., accepts call to Golden.  
**EVANS,** Jno. E., Crystal Lake, Ill., to Henry. Accepts.  
**FLACK,** Jacob, Sutton, Ch., to Hillside Ch., Omaha.  
**FORBES,** Hoy L., Union Ch., St. Louis, Mo., to Carleton, N. D. Accepts.  
**GLEASON,** Chas. H., formerly of Somers, Ct., to Colebrook, N. H. Accepts.  
**GREGORY,** Herb., Emery, S. D., to Washington. Accepts.  
**HEALEY,** Sullivan S., Hastings, Neb., to Pacific Ch., Chicago, Ill. Accepts.  
**MEARS,** Dav. O., Encliff Av. Ch. (Pres.), Cleveland, O., declines call to Kirk St. Ch., Lowell, Mass.  
**RUSSELL,** Frank H., to Kirwin and Kensington, Kan. Accepts.  
**RUTLEDGE,** G. N., accepts call to Hazel Park, St. Paul, Minn.  
**SCOFFIELD,** Cyrus L., Dallas, Tex., reconsiders and accepts call to Northfield, Mass., beginning Dec. 1.  
**SMALL,** Andrew J., Machisport, Me., to Wood River Junction, R. I. Accepts, and has begun work.  
**SMITH,** G. L., to remain in Porter Memorial Ch., Chicago, Ill. Accepts.  
**WEBBER,** Edwin E., Canter, S. D., to Centerville. Accepts, to begin at once.

##### Ordinations and Installations.

**CHASE,** A. L., o. Centerville, Pa., Oct. 29. Sermon, Rev. R. R. Davies; other parts, Rev. Messrs. T. D. Henshaw, J. E. Courter, S. A. Smith, Samuel Rowland, C. A. Jones.  
**CLARKE,** A. T., o. Olivet Ch., Providence, R. I., Nov. 8. Sermon, Dr. Wallace Nutting; other parts, Rev. Messrs. J. G. Vose, B. D., S. H. Woodrow, H. E. Johnson, Mahlon Van Horn.  
**CRAW,** D. W., i. Staples, Minn., Nov. 6.  
**PARKER,** Chas. L., o. Fort Fairfield, Me., Oct. 23. Sermon, Rev. G. B. Hescock; other parts, Rev. Messrs. Chas. Whitier, H. L. McAnn, Chas. Harbutt.  
**TURNER,** Jon. E., o. Gaylord, Mich., Nov. 6. Sermon, Rev. W. H. Warren; other parts, Rev. Messrs. F. C. Wood, J. M. Warren, Matthew Knowles, G. E. Rose.

##### Resignations.

**DICKSON,** Jno. W., Montville Center, Ct.  
**FARNHAM,** H. Everett, Lovell, Me.  
**HICKS,** Henry E., Earlville, Ill.  
**MORRHOUSE,** Ezra S., Hopkins Sta. and Hilliards, Mich., withdraws resignation.  
**ROBBINS,** Benson C., Chase, Mich.  
**SCOVILL,** Edgar E., as superintendent of the City Missionary Society, Cincinnati, O.  
**SIMPSON,** Sam., Granger, Io.  
**WELLS,** Herman J., Union, Me., to accept call to supply Tompkins Ave. Branch, Brooklyn, N. Y. Takes effect Nov. 30.

##### Churches Organized.

**CATHLAMET,** Wn., Oct. 30.  
**HAY FORK,** Cal., Oct. 31. Sixteen members.  
**KELSO,** N. D., Oct. 30.  
**NEW YORK MILLS,** Minn., Nov. 5. Six members.  
**PORTSMOUTH,** O., Oct. 31. Forty-one members.  
**VALLEY JUNCTION,** Io., org. and rec. Nov. 3. Thirteen members.  
**WOOD RIVER JUNCTION,** R. I., org. and rec. Nov. 5. Eleven members.

##### Miscellaneous.

**BROWN,** Israel, Traer, Io., who gave up his work on account of illness, is rapidly regaining his strength in Nebraska.  
**CLIFTON,** Theo., and wife, Trinity Ch., Chicago, Ill., were given a hearty welcome to their new field at a large, enthusiastic reception last month, the leaders of various organizations in the city giving addresses.  
**DE LONG,** Dav. D., will supply the Aubert Pl. Ch., St. Louis, Mo., for a month.  
**DUNLAP,** Geo. H., is secured for another year as pastor in E. Concord, N. H.  
**MATHEWS,** Robt. J., Lebanon, Mo., is recovering from a severe illness.  
**PIKE,** Clarence, and wife, gave a reception at their residence in Mansfield Center, Ct., to their parishioners recently. A delightful social evening and collation were enjoyed.  
**POST,** W. Stanley, Wapping, Ct., with his wife, were given a surprise reception on their return from their wedding trip.

#### ADDITIONS TO THE CHURCHES.

Conf.	Tot.	Conf.	Tot.
CALIFORNIA.			
Pomona, Pilgrim,	1 12	Bennington,	2 8
Santa Barbara,	6 7	Hollis,	5 6
CONNECTICUT.			
Bristol,	5 5	Manchester, First,	1 6
Brooklyn,	6 6	Salem,	1 4
Cheshire,	— 4	Warner,	4 4
Danbury, Second,	3 3	NEW YORK.	
Goshen,	2 4	Buffalo, First,	2 9
Greenfield Hill,	4 5	Niagara Falls,	11 16
Mainfield,	2 5	Saugerties,	— 5
New Milford,	— 7	Sinclairville,	28 28
New Preston,	— 4	OHIO.	
S. Glastonbury,	2 3	Cincinnati Vine St.,	1 16
IOWA.			
Cedar Rapids, Beth-	— 3	Cleveland Hills,	1 4
any,	— 3	Cleveland, Archwood,	3 4
Mitchellville,	— 3	Ave.,	— 3
Ottumwa,	— 6	Bethlehem,	4 5
Prairie City,	— 7	E. Madison Ave.,	1 6
Red Oak,	11 11	Hough Ave.,	2 8
Runnells,	12 14	Irving St.,	2 3
MAINE.			
Auburn, High St.,	8 8	Lakewood,	3 5
Boothbay Harbor,	3 6	Mt. Zion,	3 9
Isle d. Falls,	5 5	Olivet,	3 4
MASSACHUSETTS.			
Fall River, Broadway,	9 9	Webster,	4 15
Franklin, First,	3 6	VERMONT.	
Lowell, First,	3 10	Bellows Falls,	4 10
Malden, First,	7 16	Bennington, Second,	— 8
Spencer, First,	— 3	Castleton,	3 3
Ware, East,	8 9	Danby,	30 32
MISSOURI.			
Kansas City, Clyde,	3 9	Dorset,	4 4
St. Louis, Central,	1 4	Johnson,	9 11
Compton Hill,	5 8	Milton,	— 5
Hope,	— 3	Pittsford,	1 4
Hyde Park,	3 4	Rutland,	5 7
Pilgrim,	— 7	St. Johnsbury, North,	1 4
Webster Groves,	3 4	Saxon's River,	3 5
NEBRASKA.			
Arberville,	6 6	Stowe,	13 15
Holdrege,	9 9	Tunbridge,	2 5
Indianola,	1 8	OTHER CHURCHES.	
Leigh,	5 5	Little Falls, Minn.,	2 4
Lincoln, First,	3 22	River Point, R. I.,	3 3
Scribner,	32 32	Sterling and De Soto,	— 3
Total: Conf., 345; Tot., 624.			
Total since Jan. 1. Conf., 15,135; Tot., 25,137.			

#### TEMPERANCE.

— The Illinois State Liquor Dealers and Protective Association at its recent meeting discussed the attitude of its members toward railroads which demand temperance from their employes. They find that the boycott of such railroads is difficult to enforce.

— A Kentucky negro, recently undergoing examination of his attainments and qualifications for the position of teacher, was asked, "What is delirium tremens and what causes it?" He replied, "Delirium tremens are a kind of fever and caused by filth in the system."

— Public sentiment is divided in regard to the influence of the "mulct" law in Iowa. Some think it has reduced the evils of the liquor traffic in a few localities, but Christian people quite generally think that it is a compromise with the liquor power. Under license nothing but beer and wine could be sold. Now where the "mulct" law prevails the dealer is protected in selling anything that he desires.

— The Austrian Government is preparing to support a bill for the treatment of habitual drunkards. The measure proposes to empower the authorities to open retreats for inebriates, and distinguishes between the voluntary and the compulsory detention of drunkards in these establishments. Those who enter voluntarily will not be able to leave at will, but are to be treated exactly like the compulsory inmates. The latter class may be sent to the retreat of the respective district either by the order of a magistrate, or on the petition of the parents or children, or of the husband or wife or trustee, or of the chief of a lunatic asylum in which the drunkard may be detained. Inebriates may further be assigned to retreats by the action of the public prosecutor, or by the mayor or burgo-master of the town or village in which the habitual drunkard resides, whether he belongs to that place, district, town or province or not. In all four classes of cases the detention of the inebriate must be preceded by an ordinary judicial action before a court of first instance, which is bound to hear witnesses, including the drunkard himself, as well as the doctors, more especially experts on mental diseases.

— In the recently published letters of Coleridge we find a picture of university life



at Cambridge and the University of Göttingen, which shows how student life then was. To begin with a glimpse of Cambridge manners in the year of grace 1792:

A party of us had been drinking wine together and three or four freshmen were most deplorably intoxicated. (I have too great a respect for delicacy to say drunk.) As we were returning homewards two of them fell into the gutter (or kennel). We ran to assist one of them, who very generously stuttered out, as he lay sprawling in the mud: "N-n-n-no—n-n-n! save my fr-fr-friend there; n-never mind me; I can swim."

Compare with this a Teniers scene at the University of Göttingen in 1799:

Hamilton, a Cambridge man, took me as his guest to the Saturday Club, where what is called the first class of students meet and sup once a week. Here were all the nobility and three Englishmen. Such an evening I never passed before—roaring, kissing, embracing, fighting, smashing bottles and glasses against the wall, singing—in short, such a scene of uproar I never witnessed before, no, not even at Cambridge. I drank nothing, but all except two of the Englishmen were drunk, and the party broke up a little after one o'clock in the morning.

— Dr. Forbes Winslow, the eminent London specialist in diseases of the brain, attributes most insanity either to improper marriages or to drink. He lays down the following rules, which he says should be followed, and he believes that, if they were followed, the number of lunatics would decrease like magic:

Those who have once been insane should not be permitted to marry. This particularly is true of women.

Certain affections other than insanity proper are likely to develop children of unsound mind, and should be sufficient cause for the prohibition of marriage between parties affected. These are dipsomania (involuntary drunkenness), neurosis (nervous disease), consumption.

A slight hereditary taint of insanity on one side may be overlooked, but if there is a slight taint on both sides the danger of transmission is great. A careful study of the original cause of the taint should be made before the parties are permitted to marry. For instance, if on one side there was but a slight trait of insanity, and on the other perfect health for several generations, the union might with safety be permitted. But if, on the other hand, the slight insane taint on one side should be offset by a tendency toward eccentricity or any nervous symptom, epilepsy, paralysis, consumption or cancer, the union should be absolutely forbidden.

— Following are the resolutions passed by the New York State C. E. Convention, a convention that made Brooklyn open its eyes and compelled the New York press to report it as it seldom does religious meetings:

1. That we favor the execution of law and call upon the executive officers in our towns and cities to honor their oaths of office and earn their salaries by executing law.

2. We protest against any modification of laws in the interest of the liquor traffic providing for the opening of saloons on Sunday. We protest against the inauguration by statute of any system of "local option" that does not cover the whole State. We call for such revision of the excise laws as will do away with the screens in saloon windows and will permit policemen the right of entrance to saloons at all hours of the day or night.

3. We favor the divorce of city government from partisan politics.

4. We believe in the observance of Sunday as a day of rest from labor, service for humanity and worship of God.

5. We congratulate the governor and legislature of Texas on their defense of decency in forbidding prize fighting.

6. We wish to express our sympathy with Armenia in her sufferings and with Cuba in her struggles.

7. We urge more interest in and work among mission fields, home and foreign.

8. We pledge ourselves to purity in private life, loyalty to American institutions and service to Jesus Christ.

### THE PASTORS' FUND.

TO HELP PAY THE DEBT OF THE AMERICAN BOARD.

Rev. Doremus Scudder, Winchester,	\$50.00
Rev. W. W. Jordan, Clinton,	50.00
Rev. Arthur Little, Dorchester,	50.00
Rev. C. H. Daniels, Boston,	50.00
Rev. E. E. Strong, Boston,	50.00
Rev. G. R. W. Scott, Leominster,	50.00
Rev. N. Boynton, Boston,	50.00

## The Congregationalist Services, No. 33\*

### An Order of Morning Worship

In the Lord's House.

[The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service.]

[Of the two opening chants it is intended that the "Venite" shall be used on the first, third and fifth and the "Jubilate" on the second and fourth, Sundays of each month.]

**ORGAN PRELUDE.** [Followed immediately by the music of the opening chant.]

**THE CALL TO WORSHIP.** [All rising with the minister.]

**I. VENITE EXULTEMUS DOMINO.**

**MINISTER**—O come, let us sing unto the Lord:

Let us heartily rejoice in the strength of our salvation.

**RESPONSE.** [To be sung at once by the congregation.]

**CHANT.**

[Congregation seated.]

**II. JUBILATE DEO.**

**MINISTER**—O be joyful in the Lord, all ye lands;

Serve the Lord with gladness, and come before his presence with a song.

**RESPONSE.** [To be sung at once by the congregation.]

**CHANT.**

[Congregation seated.]

[Then shall the minister repeat one of the following sentences.]

1. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

[Then this prayer, the minister first saying.]

Let us pray.

1. Have mercy upon us, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions, and our sin is ever before us.

[Or this prayer.]

2. Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord.

**THE LORD'S PRAYER.**

**MINISTER AND PEOPLE IN UNISON:**

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom and the power and the glory, forever. Amen.

[Then the following.]

**MINISTER.**—O Lord, open thou our lips:

**PEOPLE.**—And our mouth shall show forth thy praise.

**A HYMN OF PRAISE.** [Selected from the hymn-book in use. Sung by all the people, standing. The following hymn is given as appropriate, and to make this model service complete.]

O God! we praise thee and confess.

[Congregation seated.]

**A BRIEF SCRIPTURE READING OF PRAISE.** [By the minister.] [One of the following, or similar passages, read without announcement. Ps. 34: 1-6; 92: 1-4, 13-15; 46: 1-5; 150; Rom. 7: 35-39; II: 13-36; Phil. 2: 5-11; I Pet. 1: 3-9; Rev. 5: 8-14; 7: 9-12.]

**RESPONSIVE READING.** [The people standing.] [This reading is regularly selected from the book in use. It is followed at once by a Psalm chant, the Te Deum, or other anthem, sung by the choir or by the whole congregation. The reading and chant which follow are given only that this model service may be complete.]

**MINISTER.**—God is our refuge and strength,

A very present help in trouble.

**PEOPLE.**—Therefore will we not fear, though the earth do change,  
And though the mountains be moved in the heart of the seas.

Here follow responsive readings from the Ninety-first and other appropriate Psalms which are printed in full in the services as published in pamphlet form.

**CHANT.**

I will bless the Lord.

[Congregation seated.]

**THE OFFERINGS OF THE PEOPLE.**

**OFFERTORY SENTENCE.** [Sung by all the people standing when the offerings are presented.]

**CHANT.**

Blessed be thou, O Lord God.

**PRAYER.**

**A HYMN OF FAITH AND CONSECRATION.** [Selected from the book in use.]

**INTERCESSION.**

When the weary seeking rest.

[The Weekly Announcements, if any, are made here.]

## SCRIPTURE LESSON.

**HYMN.** [Sung by the congregation standing.] [This hymn is chosen from the book in use, and bears either upon the Scriptures or upon the theme of the sermon. As a rule, not more than two or three stanzas should be sung.]

## SERMON.

## PRAYER AND BENEDICTION.

**AMEN.** [By the choir and congregation.]

## ORGAN POSTLUDE.

**NOTE.**—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued monthly—a complete service, with music, in each issue. Subscription price, series of 1894-95, 25 cents.

✱ THE CONGREGATIONALIST SERVICES. ✱ 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 5—Passiontide. 6—Easter. 7—Memorial Day. 8—Children's Sunday. 9—National. 10—General. 11—Homeland. 12—Humility. 13—God in Nature. 14—Abide with us. 15—Eternal light of light. 16—I will extol Thee. 17—God be with us for the night is closing. 18—SERIES. 19—"I Am." 20—"I Am the Bread of Life." 21—"I Am the Light of the World." 22—"I Am the Good Shepherd." 23—"I Am the Way, the Truth, the Life." 24—"I Am the Living One." 25—SERIES. 26—The Master and His Disciples. 27—Whitsuntide. 28—Simon Peter. 29—James. 30—John. 31—Paul.

Address all orders, which MUST be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

## HYMN OF DEDICATION.

It is often difficult to find a satisfactory hymn for the dedication service of a new church edifice. We therefore reprint a portion of one that was written about a year ago by Rev. Denis Wortman, D. D., and used at Roxbury, N. Y., feeling sure that others will be glad to use it:

O mighty Father, Spirit, Son!  
Thou wondrous Three in wondrous One,  
In whom the worlds of worlds all live,  
To us, thy poor, blind children, give  
Some vision of thy favoring face,  
Some tender token of thy grace!

We bring thee, Lord, what is thine own,  
Thy thought and skill, thy wood and stone;  
We pray this temple fair and strong,  
For peoples many ages long,  
Accept, so it may ever prove  
Thy house of prayer and praise and love!

Type may it be in all its parts  
Of loving lives and holy hearts;  
Its beauty, symbol of the peace,  
Its massive strength, of Godlike grace,  
Its blending lights, of virtues fair,  
Its music, of praise-mingling prayer!

As we with reverent feet ascend  
These stately courts, O Lord descend  
To meet and greet our worship! Bless  
Us with thy presence in the stress  
Of life; tears, faith, work, patience, love—  
Steps, all, to lead above, above!

As round the consecrated board,  
In memory of our absent Lord,  
We eat the bread and drink the wine,  
Not absent be, but near! We pine  
For thy real presence day by day,  
So may we dine with thee alway!

As through the throbbing organ reeds  
The bounding air to music speeds,  
Thy temple quivering with the strain;  
So, breath of God, in mercy deign  
In us to throb and thrill, so we  
Be organs of rich praise to thee!

O mighty Father, Spirit, Son!  
Thou wondrous Three in wondrous One!  
This house from base to eminent spire,  
Nave, pulpit, altar, font and choir,  
Ourselves, our all, blest Trinity,  
We reverent dedicate to thee!

## HOW MAN HELPS GOD.

Scripture nowhere makes plain the line of separation between the human and the divine. How much in the rectification of society, in the restoration of happiness, in the dissipation of disease and pain, nay, even in the bringing man into truer relations to God, man enlightened and purified can in a true sense himself do, and where a diviner power must come in, we cannot say. The Bible everywhere recognizes the duty and possibility of co operation with God in these matters. Within certain limits, undefined in extent, God takes us into fellowship with himself in the works he does. "Fellow-workers with him," that is what the Scriptures call us.

How glorious, then, and how inspiring

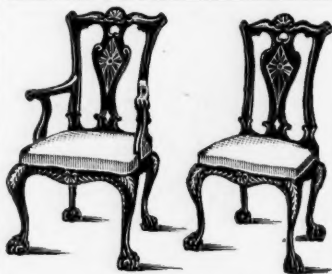
the fact that the things we have been speaking of—even this grand vision of the rectified state of man, when God tabernacles with men, and the city of God comes down upon the earth, and tears and sorrow and death are no more—is to some real extent a matter of human co operation and attainment. All faithful work, that is, is work which fits into and promotes this glorious consummation. Every good thing done helps it forward. Every stroke of manly industry, every discovery of patient investigation, every application of medical science to the alleviation of human suffering, every righteous interpretation or administration of law, above all every moral and spiritual impression made on another's life or victory attained in one's own, every saint perfected, every sinner saved, every vice extirpated, every temptation abated, every wrong righted, is a work which lays into, and in a true sense becomes a part of, God's great enterprise of redeeming, transforming and glorifying human life. It does something toward the coming of the kingdom of God on earth.

The Lord help us to do what we can, while we wait trustfully and confidently for the diviner things he only can do in bringing on that glorious consummation, when "the holy city, new Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband!"—From a sermon, *The Perfected Life*, by Rev. G. L. Walker, D. D.

## CALENDAR.

International Christian Workers' Convention,  
New Haven, Nov. 7-15.

TOMMY CONNEFF says: "To strengthen the muscles nothing equals Pond's Extract." He ought to know.



of health. Digestion requires an enjoyment of the meal, which is impossible with harsh, uncomfortable furniture.

And it is all a question of a few dollars only. We are holding this week a special sale of Dining Chairs. We show a collection twice as large as ever before seen under a single roof in Boston.

The prices are at the lowest low water mark.

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Is the Foundation of the Wonderful Cures by Hood's Sarsaparilla.

That is Why the cures by Hood's Sarsaparilla are CURES.

That is Why Hood's Sarsaparilla cures the severest cases of Scrofula, Salt Rheum and other blood diseases.

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That is Why the sales of Hood's Sarsaparilla have increased year after year, until now it requires the largest Laboratory in the world.

That is Why

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Prepared by C. I. Hood & Co., Lowell, Mass. \$1.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

**Face ache Stop it.** It's not what we say about **Phenyo-Caffein** trial box free. that makes it so popular—it's what **Phenyo-Caffein** does to relieve neuralgia, sick and nervous headache and periodic pains—**Phenyo-Caffein** may be taken by children.

All Druggists, 25 cents. A 10c. box free to any address for trial.

**Phenyo-Caffein Co.**  
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The Leading Conservatory of America  
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Founded in 1853 by  
E. Tourjée.  
**NEW ENGLAND CONSERVATORY OF MUSIC.** BOSTON, MASS.  
Send for Prospectus giving full information.  
FRANK W. HALE, General Manager.

## FINE DINING CHAIRS.

Here is an inconsistency. Your dining room chair is the one chair on which you sit the most, yet it is usually one of the ugliest and most uncomfortable chairs in the whole house.

Is not the seat on which you spend two of the twelve daily hours important enough to warrant a little expense in its selection? Is any other seat more continuously occupied?

Now look at the matter from the standpoint of health. Digestion requires an enjoyment of the meal, which is impossible with harsh, uncomfortable furniture.

And it is all a question of a few dollars only. We are holding this week a special sale of Dining Chairs. We show a collection twice as large as ever before seen under a single roof in Boston.

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Not a Patent Medicine.

**Nervous Prostration.**  
**Mental Depression.**  
**Nervous Dyspepsia.**  
**Mental Failure.**

## Freligh's Tonic

(A Phosphorized Cerebro-Spinan.)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

**Concentrated, Prompt, Powerful.**

Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

**I. O. Woodruff & Co.,**

Manufacturing Chemists,  
135-108 Fulton St., New York City.

**Formula on Every Bottle.**

### Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**GORDON MISSIONARY TRAINING SCHOOL**, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

**THE AMERICAN SUNDAY SCHOOL UNION** has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse population: a divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday school. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

**AMERICAN SEAMEN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

**CHARLES H. FRANK**, President.  
**REV. W. C. STITT**, Secretary.  
**W. C. STURGES**, Treasurer.

### Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Wanted** an honest, reliable Christian woman, an American, about 45 years old, who thoroughly understands housework and is willing to make cooking a specialty; no laundry work. To a strong, willing woman a good home and good wages is assured. Address Mrs. M. S. Munsill, Hartford, Ct.

**Housekeeper.** Position wanted by a lady of experience in a family where servants are employed and faithful, conscientious service is appreciated; or position as companion. A piece of trust. References exchanged. Address "B." *The Congregationalist*.

### THE ADVANTAGES OF SECTS.

Ecclesiastical, like all other, specialization is through division. It is as inevitable that the visible church should be broken up into sects as that a vast empire should be divided between different races—each of these developing a separate nationality. This tendency leads, as disciplined intelligence becomes general, to individualism and the emphatic recognition of personal liberty and responsibility. Our Christian civilization is fortunate in having reached a point, never even approached by any ancient civilization, where we can frankly give up the poet's dream of

The parliament of man, the federation of the world.

The individual does not wither as the world grows more and more. He who in the true sense is most himself is most for the world. The profoundest patriotism is the truest cosmopolitanism. We can already see that the kingdom of heaven cometh not by observation. It is no external dynastic bond that can unite nations; the outward delimitation promotes the inward bond.—*Henry M. Alden, in A Study of Death.*

### Marriages.

The charge for marriage notices is twenty-five cents.

**BOUTWELL-STANTON**—In Sandwich, N. H., Nov. 5, by Rev. F. G. Clark of Plymouth, Henry W. Boutwell, M. D., of Manchester, N. H., and Mary Stanton of Sandwich.

**NORTON-DRAKE**—In Springfield, Nov. 4, by Rev. W. B. D. Gray, Rev. Smith Norton of Newfane, Vt., and Rev. Mary E. Drake of Des Moines, Io.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**BIRD**—In Bradford, Nov. 2, James Hancock Bird.

**DREYER**—In Marion, Nov. 1, Henry C. Dreyer, aged 71 yrs. He was born in Germany, but for the last thirty years has lived in Marion, where he was senior deacon of the church and greatly beloved for his deep spirituality, his devoted service and his generous gifts.

**FAY**—In New York city, Oct. 21, Mary A., widow of the late Thomas M. Fay, formerly of Westboro, Mass.

**LEAN**—In Abington, Oct. 1, William M. Lean, aged 69 years, 8 mos. He had been a subscriber of *The Congregationalist* forty-two years.

**PEABODY**—In Ipswich, Nov. 7, Rev. John Q. Peabody, aged 70 yrs. He was graduated from Amherst and Andover, filled pastorates in Fryeburg and Topsham, but on account of impaired health had not been in the active ministry for many years.

### MRS. JAMES S. STONE.

"Sinking within thine arms, O death, as sinks the sun. Below the farthest hills when his day's work is done."

"Died at Brookline, Nov. 8, Mary Lewis, wife of James S. Stone, 62 yrs., 10 mos., 16 days."

Such was the notice which appeared in the daily paper of last Saturday evening. Mrs. Stone's sickness was so brief and the attending circumstances so quiet that, with the exception of a few outside of her family and intimate friends, the first intimation of her sickness and fatal termination was derived from that source. To herself and those discharging the ministrations of tendered love and devotion, from the beginning of her sickness there seemed to be slight ground of hope for recovery. The sufferer rested in the calm patience of Christian trust while awaiting the issue, and those to whom her prolonged life would be a most precious boon, while praying earnestly for her recovery, were so imbued with a spirit of trust in the overruling and guiding Providence as to be calmly submissive. She expired at that hour of the evening when in most homes the day closes and the night gathers about the sleeper the "curtain of repose." Her long day of life was done; she slept.

Mrs. Stone belonged to that class of excellent women who, at whatever age they may die, seem to leave earth too soon. The world was beautiful about her. She had all things to enjoy, and all things recognized her as a center to radiate enjoyment. For more than fifty-seven years she had shared with her husband the joys and sorrows, joys and sorrows of wedded life. Together they wept over the early death of their only daughter, and have been enriched in the devotion of their surviving children and grandchildren. She loved the church and gladly co-operated with others in extending its influence and power. Farewell, dear friend, "till the day break and the shadows flee away."

**THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES**  
**BUCKEYE BELL FOUNDRY**  
 Send for Price and Catalogue.  
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**Buckeye Bell Foundry**  
 E. W. Vanuzen Co., Cincinnati, Ohio  
 Best Pure Copper and Tin Church Bells & Chimes  
 Highest Award at World's Fair, Gold Medal  
 Mid-winter Exp'n. Price terms, etc. enclosed free.

### Blake Bell Foundry

Established in 1820.

**Successors to WM. BLAKE & CO.**  
 Manufacture bells of every description, single or chimes, of Copper and Tin. Address

**BLAKE BELL CO., Boston, Mass.**

## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

### Order by Mail.



### Night Robe

Of fine quality, heavy Flannelette in delicate pink, blue, and black stripes, full length and extra width in Skirt—Collar and Cuffs finished with button-hole stitch—note this price.

98c.

**Jordan, Marsh & Co.**

Boston, Mass.

### Church Equipment.

#### CHURCH REMODELING.

**THOMAS W. SILLOWAY**, Church Architect.

10 Park Square, Room 8, Opposite  
 Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request so to do.

### Church Cushions

Correspondence Solicited.

**Ostermoor & Co.,** 116 Elizabeth St.  
 New York, N. Y.

### Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free. **GLOBE FURNITURE CO.,** Northville, Mich. Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

### THE BUSINESS OUTLOOK.

Before writing this week it will be necessary to answer a query from a valued reader of this paper. A short time ago we stated that wheat was statistically cheap and a fuller explanation is desired by our correspondent. By "statistically cheap" we meant that it is cheap as respects the world's crops this year and a year ago. There is a considerable shortage in Europe, and the Argentine yield bids fair to be smaller than an average crop. Our own winter wheat has been damaged by protracted drought.

A celebrated English expert has figured that England will be obliged to import about 24,000,000 quarters of wheat this year. These facts certainly make for higher prices for the cereal, although the price may be temporarily depressed by Chicago operators in the grain pit on the Board of Trade. It would require too much space to go into statistics on the actual situation of wheat, but we trust that we have made the meaning clear of the expression, "statistically cheap."

As regards the business situation, it continues conservative in volume. The New York bank statement for last week showed a decrease in loans of over \$4,000,000, and first-class business paper is not making in any considerable volume. The decrease in loans shows that money is not actively sought in commercial enterprises and it is declared that merchants are not extending their operations, owing to the near approach of the January settlements.

The failures in the cloak trade have caused many people to wonder, considering the unanimous opinion that the country was enjoying a revival of trade. The cloak trade, however, is never a barometer. It is a hard business, in the sense that there is tremendous competition and then the constant changes in style and the fickleness of popular taste are elements which do not have to be reckoned with in more staple lines. We should say, therefore, that too much importance has been attached to these failures. In Boston we have several failures in the clothing trade about every year, but for the reasons given above they do not excite the same apprehension that the collapse of those engaged in more staple lines would.

The general business of the country is fair, although the warm and unseasonable weather has adversely effected the volume to some extent. Iron, although it has quieted down from the mad activity of the summer, is steady at the recessions in price and there seems to be a demand for the rather large current production. Leather is firmer in tone, owing to the action of the Leather Trust in closing down all its tanneries, and higher prices are expected for it. Shoe manufacturers are buying a little more freely, and have gradually relinquished the idea that leather would score a further decline from the recent low point.

In the stock market the week has been an interesting one. Great excitement has prevailed upon the foreign bourses over the Turkish complications. The European public is said to be heavily loaded with Turkish and Egyptian securities, which, in view of the possible breaking up of the Turkish empire, have been practically unmarketable. It was perfectly natural, in consequence, that Europe should hasten to unload that which was easiest sold, namely, American securities. This she has done pretty steadily of late, as shown

by the especial weakness of all the so-called international stocks, as St. Paul, Louisville and Nashville, Denver preferred and Atchafson.

Add to these foreign complications the uncertainties beclouding our own situation, to be found in the manner and means which the incoming Congress will employ for the settlement of the currency and revenue problems, and ample explanation is had for the weakness of values on the stock exchange. However, prices have had a heavy decline from the high level of the summer, and it is the best opinion that good stocks are now a purchase on a scale down to hold for six or eight months. With a dissipation of the war cloud now troubling foreign diplomats, there would be a better feeling on the European bourses which would be quickly communicated to this side and would unquestionably result in a sharp rally in our stock market.

## Your Money Matters



are they getting proper care? Our pamphlet on investments may help you make principal safer and interest larger. It is sent free.

## The Provident

Trust Co. 45 Milk Street, Boston, Mass.  
Please mention The Congregationalist.

## I Have Made Money

For other people, to whom I can refer you and I am very sure that

## I Can Make Money For You.

I have some 6% Gold Bonds with unquestionable evidence as to their safety, to offer, can sell them this month at 90%. If you do not wish to hold them permanently, am confident that I can sell them for you at Par within two years.

Write for particulars and references.

CLARK J. BROWN, Treas.,  
178 Devonshire Street,  
BOSTON.

## RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

## A WINTER IN CALIFORNIA.

Parties will leave Boston in Elegant Trains of Palace Vestibuled Sleeping and Pullman Cars, Tuesdays, November 19 and December 10, for Los Angeles, San Diego, etc., by way of Chicago, Kansas City, and Santa Fe. The tickets cover every expense of travel both ways and give the holder entire freedom on the Pacific Coast. They may be used returning on any Regular Train until July, 1896, or with Parties under personal escort, with a Choice of Three Different Routes.

Tours to Atlanta Nov. 5, 11, 13, 19, 25, and 27, and Dec. 3, 9, 11 and 17.  
Additional California Tours Jan. 7, Feb. 11, and Mar. 3, via Chicago, Kansas City, and Santa Fe, and Jan. 23, Feb. 13, and Mar. 5, via New Orleans.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, NOV. 8.

After so many sessions of the annual meeting crowded with interest, eleven o'clock Friday morning still found a large number in the Board rooms in the Congregational House for the regular weekly meeting. Mrs. S. P. Leeds, president of New Hampshire Branch, presided and, in connection with Rom. 1: 14-16, spoke of Paul's idea of responsibility, quoting President Tucker's summary of it in a recent foreign missionary sermon: "I am debtor," "I am ready," "I am not ashamed." Mrs. Jewell of Hartford referred to the sub-structure of this work and the building that has been erected upon it, and to the need of constant prayer. Miss Krikorian gave an interesting account of her own experience since she determined to go to London to study, when her father said to her, "Go. Do you not go to glorify God? Go. You must be ready for troubles and shame for his sake."

Mrs. Schneider told of her early efforts in Aintab, when in company with Vartani, now a hundred years old, she attempted to start a school just outside the city, and a broomstick expressed the welcome they received.

Mrs. Browne of Harpoot reported the disturbed state of that region, but showed the spirit of the missionaries, who write: "We are glad to be here" and "Things look a little gloomy except when we look up," and Mrs. Leeds added her words of commendation of the group that labor there.

Mrs. Warriner of Berkshire, Miss Torrey of Burlington, Mrs. Slocum of Providence, Mrs. Henry Fairbanks of St. Johnsbury, Miss Howland of Ceylon, Mrs. Cole of Portland, Miss Gilman of Norwich, Mrs. Thompson and Mrs. Billings by brief addresses and prayers added to the interest of the hour.

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## EDUCATION.

Iowa College is having a very prosperous year. The attendance is large, and every line of work is pushed with vigor. One of the great forces of this valuable institution is its well-selected library, made accessible to the students in an attractive room.

During the recent meeting of the State Association at Crete, the faculty and students of Doane College gave up part of an afternoon to a reception and entertainment.

Rev. W. E. C. Wright, D.D., whose duties as district secretary of the A. M. A. in Cleveland ended Nov. 1, has accepted a call to the chair of Christian evidences and applied Christianity at Olivet College. His scholarly abilities and his extended experience as a teacher make him a strong addition to the Olivet faculty.

Pomona College has opened with a larger attendance than ever before. Mr. J. C. Fillmore, late director of the Milwaukee School of Music, has accepted the directorship of the school of music. He has already formed a large choir. D. P. Barrows, Pomona, '94, supplies the place of Prof. E. C. Norton, who has a year's leave of absence.

Atlanta University opens its twenty-seventh year with bright prospects. Its debt, although not yet removed, was not augmented during the hard times of last year. The school opened with an increased attendance, the Freshman Class being the largest in its history. Industrial work after a year's suspension has been resumed. The trustees of the Slater fund have decided to renew aid formerly given to this institution and have voted an appropriation of \$2,000 for the coming year. Among the new instructors are two of the university's graduates.

The Norwich (Ct.) Free Academy has opened a new and commodious manual training building, in which over fifty pupils are receiving instruction. The art school of the institution has more students than in any previous year, and a special class of advanced scholars has been organized for studying the history of art. A scholarship has been established by the Art Students' League of New York, which entitles one student of the academy to free tuition in any of its classes, and a similar arrangement has been made by the school of drawing and painting in the Boston Museum of Fine Arts.

The ninth year of Redfield College opens with encouraging features. President Patch has been visiting the fields in the northern part of the State, interesting young men and women in the school. Miss E. Avery, Ph.D., from Iowa College and University of Minnesota, has been added to the faculty. Prof. Aaron Beede, dean of the faculty, has returned from his summer in Germany. Professor Arnold resumes instruction in philosophy and science, and Prof. F. L. Ransom has been placed in charge of the academy, which is now a distinct department.

Last Friday was observed as Founder's Day at Mt. Holyoke College and marked the fifty-eighth anniversary of the establishment of the seminary. A large number of the alumni and friends attended the interesting exercises, which included an address by Dr. Judson Smith on The College of Today, and by Miss E. C. Parsons on Our College Related to Our Time. An unusual feature of the occasion was the enthusiasm manifested in raising the endowment fund. The rumor that Dr. D. K. Pearsons was willing to increase his offer, giving \$150,000 of the \$200,000 endowment, proved to be without foundation. His original offer to give \$50,000, provided the friends of the college would raise \$150,000 within eighteen months, is unchanged. Already, in the space of six months, \$52,800 have been pledged toward the desired amount.

On Oct. 24 300 eminent scholars and teachers joined the civic authorities of Easton, Pa., in doing honor to Prof. Francis A. March,

LL.D., L. H. D., who for forty years has taught English Philology in Lafayette College. It was also his seventieth birthday, and by rare fortune was also the day annually observed by the college as Founder's Day. Congratulatory addresses and significant gifts were presented by the mayor, the city authorities, the church that Professor March has attended for forty years, the alumni of the college and the ministers of the Lehigh Valley. All denominations and classes united to testify their regard for an unpretentious citizen, whose fame is world-wide among men who toil in the world of letters. The freedom of the city was presented in a gold key and silver writing case. Exercises were held in the spacious auditorium of Pardee Hall. Addresses were made by President Warfield and the two ex-presidents of the institution, Dr. J. H. M. Knox and the venerable Dr. W. C. Cattell, also by Prof. T. R. Lounsbury, LL.D., of Yale, and Dr. Wm. Hayes Ward of the Independent, who was deputed to represent Amherst College, from which Professor March graduated just fifty years ago. All having been pupils of this distinguished teacher, their topics had reference to various phases of his educational and literary work. After an elegant dinner provided by the ladies of Easton, Professor March acknowledged his deep appreciation of the kind words said to him and of him, and described the pleasure found in the life of a scholar and teacher as he watches the careers of successive generations of his students.

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## THEOLOGUES CONFER ON MISSIONS.

The American Inter-Seminary Missionary Alliance held its sixteenth annual convention at Lancaster, Pa., Nov. 7-10, being the guest of the theological seminary of the Reformed Church. The convention opened with addresses of welcome by Dr. E. V. Gerhart, president of the seminary, and by Rev. B. F. Alleman, a pastor in the city. In the evening a reception was held at the seminary buildings at which supper was served and addresses were heard from four members of the theological faculty. The events served as a pleasant introduction to the seminary and to the city.

The alliance represents thirty-six theological schools and thirteen denominations, delegates coming from points as far west as Chicago. In view of the fact that the last meeting, held at Springfield, O., was occupied chiefly with home mission topics, it was then voted that the convention at Lancaster should direct its attention to the foreign field. In pursuance of that plan the papers and addresses have all related to foreign missions. Each of the three sessions of the day were opened with devotional exercises.

An address of especial interest was that by Rev. G. W. Knox, a Presbyterian missionary in Japan. The Latest Objections to Foreign Missionary Enterprise was his theme. In a masterly manner he met and answered some of the recent superficial criticisms which have appeared in New York and London papers. The charge of "inordinate and inconvenient zeal," and other like charges which have been brought against missionaries, he frequently made the objects of the ridicule and sarcasm which they deserve. Dr. Knox gave also a thoughtful and telling address on the Aim and End of Foreign Missions. The end of missions is not solely and chiefly to convert the heathen. It must be to establish Christian institutions and thus make beginnings which the natives shall carry on for themselves; it is to lay foundations. The missionary himself is the general.

Evangelization in Alaska was the subject of an address by Rev. Sheldon Jackson, general agent of education for Alaska. With the aid of a map he presented facts concerning this field which were probably new to most of the delegates present. He showed how, by wise foresight and Christian sense, the field has been apportioned among the different Christian denominations who are willing to labor thus. The too frequent spectacle of several denominations struggling feebly for the same territory has thus been

happily avoided. Probably no one who heard him will ever forget his description of the eager yearning of the natives after some word to them from the Great Spirit. Dr. Henry Blodget and Rev. Harlan P. Beach, both of China, were heard from on Saturday in interesting and instructive addresses.

A feature of the convention, which is perhaps unique, was manifested in the business sessions. In many of the theological seminaries there has not been a deep interest felt in the alliance. In many quarters the question was raised whether the alliance has a work to do which justifies its existence. Some of the seminaries sent no delegates and some of the delegations present were found to be in a skeptical frame of mind concerning the practical value of the results of the present methods. By giving more time to conferences on mission fields and on practical methods of work it is hoped to make future meetings more profitable. When the resolution to continue a traveling secretary for the coming year was presented considerable discussion followed. The convention was at length convinced that such a secretary is needed, and voted to continue this phase of the work. Seventy-one delegates from other schools were present at Lancaster and will feel the quickening influence of many of the earnest words there spoken.

Next year the alliance will be the guest of the Divinity School of the University of Chicago.

W. M. S.

The tenth annual convention of the Iowa State C. E. Union in Des Moines was the largest and best ever held. Some twenty-three denominations are represented in the State, the Presbyterians, Congregationalists, Disciples and Friends being the most numerous. The presence of Dr. F. E. Clark added interest to the occasion, and Prof. R. A. Torrey of Chicago gave three addresses on the Holy Spirit, which made a deep impression. There is evidence that the Iowa societies are doing valuable work in sociological lines. Efforts are being made to secure early closing of business houses in the smaller towns in order to shorten the hours of clerks. During the summer months 30,000 bouquets were sent to the flower mission in Chicago. The societies of the State also are collecting a library to be presented to the warship Iowa, when it is completed. In the convention program much attention was given to missionary themes as well as Christian citizenship.

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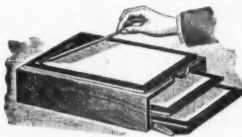
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**GENIUS** is a form of degenerative neurosis. —*Cesare Lombroso.*

**OPTIMISM** is pre-eminently the child of ignorance. Pessimism is the product of a hostile social state. . . . Civilization, as we understand it, is altogether due to the abandonment of the optimistic attitude which prevailed before the Protestant Reformation, and the adoption of the spirit of meliorism, to which Protestantism was more favorable.—*Prof. Lester F. Ward.*

**MODERATISM** meant [in Scotland, before the disruption and organization of the Free Church] the gospel without Christ—meant otiose indifference to spiritual things, meant luxurious self-complacency which disregarded the Sabbath and tried to make the best of both worlds. Put morals in place of religion, make Sunday a holiday, deny the need of salvation, speak in a slighting way of piety and pious people, and you have moderatism. We have plenty of it today and it seems to be making rapid strides.—*President Patton of Princeton.*

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**TO DUNRAVEN:** There is some ground for believing that when the Earl of Dunraven departs from our shores he will leave a new word behind him for our use. To dunraven, it seems, is to refuse to play without showing adequate grounds for withdrawing. A dunraven, accordingly, is a refusal to play for reasons not considered satisfactory. The new word is three syllables long, which is against it. But persons who use it hold that it conveys with lucidity and dispatch an idea which could not otherwise be imparted without considerable circumlocution. It is proper to add that the word is admitted to be an Americanism.—*Harper's Weekly.*

**GOOD MONEY:** The coin which being beaten smooth with a hammer retains its full value is good money; that which being beaten smooth with the hammer does not retain its full value is bad money. A legal tender note which is not paid on demand in good money is bad money. That nation which forces bad money upon its people by legal tender acts puts upon those who do the mechanical or manual work of the nation the heaviest and most destructive tax that can be devised. The only sound principle of taxation is this: all taxes that the people pay the government should receive. A tax collected by the forced circulation of bad or depreciated money under legal tender acts yields no revenue to the government. Bad money takes from the pockets of the mass of the people a part of their earnings and converts it to the benefit of the few at the cost of the many. The legal tender acts of 1862 and 1863 were passed for the collection of a forced loan for the conduct of the war. From the date of their enactment down to the present day these notes, by their issue and continued reissue, have increased the actual taxes which have been imposed upon the people of this country to the amount of not less than \$2,000,000,000.—*Edward Atkinson.*

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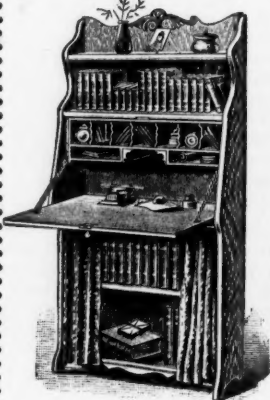
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## SUNDAY SCHOOL NOTES.

At the Rhode Island State convention, to be held on Nov. 15 and 16 in the Union Church, Providence, Mr. B. F. Jacobs will represent the international executive committee and Rev. E. D. Burr of Boston will be one of the speakers.

Sunderland, Mass., recently ascertained that forty-four per cent. of its entire population was enrolled in Sunday schools, while Deerfield could only show eleven per cent. The average per cent. throughout the State is only twelve and one-half per cent.

A series of meetings in the south district of Franklin County were held last week in Conway, Ashfield, Whately, Deerfield and Sunderland. Rev. J. A. Day of Conway, secretary of the district, was assisted by Joseph N. Dummer and Miss Bertha F. Vella, secretaries of the State association.

A marked increase in interest in Sunday school work is noted in Pennsylvania, Kentucky and South Carolina. Minnesota has recently lost a valuable worker in the person of Judge A. D. Perkins, who resigned the secretaryship of the State association. Mr. Hugh Cook, who conducted the Sunday school committee parliament at the C. E. convention in Boston, will temporarily fill his place.

One practical outcome of the late convention at Fall River is the reorganization of the State executive committee, the members of which have outlined a plan for greatly enlarged work. They are divided into half a dozen sub-committees, each having an efficient chairman, who will look carefully over the State and complete the organization into districts, consider the enlargement of the home department, develop the normal and primary work and do everything possible to increase the strength and usefulness of Sunday schools throughout the commonwealth.

At Russell, Mass., the Chester district met Nov. 6. Rev. W. L. Hendrick spoke on the topic Why a Men's Class and How Interested, and Rev. N. L. Porter on Limitations and Defects of the Sunday School System. Enthusiasm as an Element of Success in Sunday School Work was the subject of an address by Rev. R. E. Smith, and the State association was represented by two of its secretaries. Although Russell is in one of the smallest districts in the State on the eastern side of the Berkshire Hills, yet twelve Sunday schools were represented at this meeting.

Amherst, Mass., enjoyed the benefits of an enthusiastic district meeting on Nov. 5. This is the Central Hampshire district and comprises thirty-three schools, Northampton, East Hampton and Florence being especially well represented. Rev. E. G. Cobb, a pastor and teacher of twenty-eight years' experience, spoke on Importance of Aim in Teaching and What Should Be the Teacher's Aim. Dr. John E. Tuttle took for his subject In View of Modern Tendencies in Religion, What Kind of Sunday School Teaching is Needed? He believed that schools in our larger churches should hire superintendents, and the smaller churches in country towns should combine, as is done with superintendents of our public schools, and engage a specialist to conduct teachers' meetings and to oversee the Sunday schools. Rev. G. W. Winch made the evening address upon the topic Wasted Seed in the Sunday School Work. Additional interest centers in this Hampshire district because the next State convention has been invited to meet at Northampton.

A Good child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant food; so easily prepared that improper feeding is inexcusable and unnecessary.

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IN AND AROUND BOSTON.—"I have been troubled with rheumatism for a long time, but since taking seven bottles of Hood's Sarsaparilla I can walk as well as I ever could."—B. H. Sheldon, 93 Hudson St., Boston, Mass.

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"We have used Hood's Sarsaparilla for weakness caused by the grip, and it has strengthened us."—Miss May Burke, 17 Chadwick St., Boston, Mass.

"Hood's Pills have cured me of constipation."—Mrs. McMullen, 176 North St., South Boston, Mass.

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**SAPOLIO**

## FOREIGN NOTES.

Rev. T. M. Hamill of Lurgan succeeds Rev. Dr. Watts in the Assembly's College, Belfast.

Rev. F. B. Meyer is arranging for an evangelistic campaign by Rev. A. T. Pierson, D. D., in England.

Brazil is seriously considering the advisability of changing its seat of government from Rio Janeiro, the seaport, to a new federal district in the neighborhood of the Pyrenneos, in the State of Goyaz.

The students of Mansfield College are to give concerts in English towns and cities to secure funds for the Mansfield Settlement, Canning Town, London. Could not Andover help the Andover, now the South End, House in this way?

The war and its results have stimulated great interest in the Chinese, Russian and English languages among the Japanese. "A universal disposition is manifested by Japanese educational institutions, governmental and private, high and low, to give more attention and time to instruction in English," says the *Japan Mail*.

Agents of new Japanese industrial establishments have invaded Australia and are canvassing for orders for various kinds of goods hitherto obtained from Great Britain, Germany and America. It is not unlikely that before the close of the century most of the Australian newspapers will be printed on paper made in Japan.

Professor Joly, the eminent French specialist, in statistics recently made public shows that crime is rapidly on the increase in France. In 1860 the number of minors brought up for trial was 5,400, whereas in 1891 their number exceeded 7,000, although within the five years which elapsed between the latest census and the preceding one the number of children decreased by 226,000. The increase of offenses committed by youths of sixteen to twenty-one is much greater. With regard to habitual offenders, the statistics of 1892 show that in that year they exceeded 100,000, the highest number on record. As to the offenses which escape punishment altogether, M. Joly points out that they are constantly on the increase. In 1891 there were 83,000 offenses which escaped punishment and in 1892 89,000.

## HOW SPURGEON PRAYED.

The great men of God have been men of power. The greatest preacher of our century by far—and I mean a preacher, I don't mean the most brilliant sermon maker or the most learned Bible student, but I mean the most extraordinary proclaimer of Christ to dying men—was my beloved friend, into whose study I went last summer; and when I looked at his empty chair, his dear widowed wife and his son Tom and I had a good cry over that empty chair. There has not been left a chair like that in my day or yours. Once I saw that man in that chair. It was Saturday night, after a delightful afternoon with him at his home in Upper Norwood. He said, "When you are gone I am going to get something to feed my chickens with tomorrow." That was his way to select his text about six o'clock Saturday night, and then in thirty minutes to prepare his sermon, which he delivered to thousands the next day. That was his way, to fill up the cask with the Bible, turn on the spigot and let it run. We went into his study—that great workshop whose work has gone around the world—and we had prayer, and when I had finished prayer he was in such awful pain with his neuralgia that he could not even kneel down. He sat at the end of the table and dropped his head between his hands and began to call on God like a child at his mother's knee, sweet, simple, fervent, grasping, glorious. When he had done I said to Dr. Newman Hall, who was with me, "Newman, did you ever hear such a prayer as that in your born days?" "Never, never," was his reply. That was the time he got into the secret power; a man that could pray like that could influence the world.—Rev. Dr. T. L. Cuyler.

## KEEP PREPARED.

The Slogan of the Business and Professional Man.

The Sure Hope of the Busy Brain-Worker.

The Only Protection of Those Who Work and Toil.

Keep Yourself Strong, Vigorous and Well.

By Dr. Greene's Nervura Blood and Nerve Remedy.

Nothing contributes to success like preparation. In every department of human activity this truth is constantly illustrated.

During the War of the Rebellion the issues of battles were quite as often decided by the relative conditions as by the strength of forces. The general or commanding officer who was best prepared gained the day; the surprised army was generally routed.

So in our daily affairs, the professional or business man who is constantly prepared for emergencies conquers his circumstances, emerges from every difficulty triumphant, and is a success; while the men and women whom events find unprepared are overcome or injured in their several ventures. Preparation is half of any battle in life.



FREDERICK P. COGGESHALL.

So it is in regard to our health. If we keep our system in a sound condition to meet the various conditions of weather, the prevalent possibilities of contracting disease, and especially the great strain, wear and fatigue of our hurrying, rushing daily life, we are always prepared against these dangers.

The first requisite is pure blood and strong nerves. They command health, and exempt us from the liability of sickness.

Don't neglect it. Don't think because you are comparatively well you are safe. It is not so. The blood needs constant attention. It requires toning, needs correcting often before it gives any sign. The nerve force, nerve energies and strength are being constantly used up in business, pleasure or dissipation, and our brain and nerves require strengthening and invigorating. Keep well and strong by taking Dr. Greene's Nervura blood and nerve remedy, for its chief merit is that it not only cures weakness and disease, but it is a sure preventive of breaking down from over-

work or other causes: a sure renewer of strength, power and vigor. It is recognized everywhere as the greatest medical discovery of the age because of this grand quality. It makes you well and keeps you well.

Mr. Frederick P. Coggeshall, the veteran bookseller of Lowell, Mass., used it and it made him well and kept him strong to work, vigorous to think and to plan, full of power, energy and ambition. He says:

"My trouble was an affection of the head. I would go to bed and sleep like an infant all night, but would waken in the morning with a terrible pain in the head, which utterly incapacitated me for business. Getting no relief from remedies tried, a friend recommended me to take Dr. Greene's Nervura blood and nerve remedy. I took the advice of my friend, and after taking it four or five days I began to experience great relief and was soon able to attend to business.

"If restless or troubled with insomnia at night, I always take a dose of Nervura and get immediate relief. The invigorating qualities of this medicine are simply marvelous and after four or five doses I feel all right again. Other members of my family have used the Nervura, and I strongly recommend it to all persons of a nervous temperament, or those suffering from undue mental or physical strain."

Why waste time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case freely and without charge. This is a guarantee that this remedy will cure, possessed by no other medicine in the world.

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He has had the supreme merit of applying psychiatric research to literary criticism.—*Cesare Lombroso.*

H. O. HOUGHTON.

His steadfast and wise action in promoting international copyright is best known to the few men who with him carried that measure to a conclusion. This was a more public exhibition of his spirit, but the temper which governed him in his own business was one of faith in American literature, and a robust determination to further it by maintaining a high ideal. The confidence with which he embarked on great enterprises was an evidence of the faith that was in him, and the scrutiny which he gave to his ventures was a mark of the reign of his literary conscience. The contribution of such a personality and career to the building of a nation's literature is not easily measured.—*Horace E. Scudder in October Atlantic.*

CARL SCHURZ.

In England a man may seek election at the hands of any constituency and a constituency may find its representative in any part of the kingdom. In the United States a man must retain the good will of a majority of the voters of a certain party in the particular district in which he lives. It is difficult for a man of great ability to do this. The most striking instance of the injustice of this system was the case of Carl Schurz, the best equipped and most independent man who had sat in the Senate in more than thirty years. He got into the Senate by a fluke and at the end of a very brilliant term he was retired to private life. If Mr. Schurz had remained in the Senate, he would be today, I believe, the most useful man in public life. In England men like Mr. Schurz have been retired from Parliament by the adverse vote of one constituency and returned immediately after by another constituency to fulfill their public mission. Mr. Gladstone, defeated at Oxford, reappears from Liverpool or Midlothian. Under our system, our public men become, sooner or later, mere party hacks or opportunists. They have their eyes always on their districts and they dodge issues instead of facing them.—*Charles Francis Adams.*

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The greatly increased price of cream of tartar, the chief ingredient of a pure baking powder, has induced some manufacturers to substitute burnt alum (which costs but 3c. a pound) largely or wholly in lieu thereof, making a very low-cost but a very unwholesome baking powder; and great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price, and by grossly false representations as to their ingredients and comparative value.

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